The Churchman.

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PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JANUARY 27, 1849. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"COME ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii: 3.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH	" 8 "
ST. LUKE'S CHURCH. [Sundays included]	" 8 A. M.

Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.

ST. CLEMENT'S CHURCH	" 9 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 9 "
CHURCH OF THE HOLY COMMUNION	" 8 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 11 A.M.

CHURCH OF THE CRUCIFIXION	" 8 A. M.
EMMANUEL CHURCH	" 9 " Prayers at 5 P. M. on Fridays.

Calendar for January.

28. Fourth Sunday after the Epiphany

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
4. Septuagesima Sunday—Third Sunday before Lent.
11. Sexagesima Sunday—Second Sunday before Lent.
18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of LENT—commonly called, ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

Poetry.

For the Churchman.

CROSSES.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—*St. James* v 11.

One who in her childish mood,
Out of paper cut a rood,
Sewing on her tender skin,
Cross without—if none within:
Gloried in each painful smart,
Fancied hers a martyr's part.

Heretics in days of yore
Taking visions, for a law,
Never prophet's word withstood,
As he bade to cross of wood,
Mother bound her daughter dear,
Sister watched and wept no tear.

Aye! dark scenes of startling horror,
Bitter grief and biting sorrow,
In Thy name without remorse
Have been wrought, most Holy Cross.
Scenes to make one's being thrill,
Scenes to make one's life-blood chill.

Not alone then—many still
Make them crosses through self-will,
For themselves or for each other
Every man cross for his brother,
Never heeding if again
In his members CHRIST be slain.

Would ye make our loving Father
Like a heathen idol rather?
Like a wrathful Juggernaut
Counting blood and groans for sport,
As, like wheels, His wills' providing
Crushes hearts that trust His guiding?

Never! never! God above me!
Thou art Love, to those who love Thee!
Wilful faults or witless errors,
Shape out many bitter sorrows,
Did'st Thou hinder it we were
Not the agents free we are.

Out of Christ, a fire consuming
Is our GOD—but Flesh assuming,
Man with man, He stands beside us
Seeking in His ways to guide us.
Blessed GOD! "Thy will be done,"
This a cross?—it is Thine own.

Dec. 22d. X. X. X.

For the Churchman.

THE CHURCH.

"How amiable are thy tabernacles O Lord of hosts!"

Yes! Thy dwelling, Lord, is fair,
Ever let me worship there!
Constant as the unvarying sun,
I my changeless course would run.
When his earliest rays I see,
In Thy temple I would be.
When the shades of eve descend,
At thine altar I would bend.
Still in daily praise and prayer,
Ever let me worship there!

As a well-beloved child,
Instructed by its mother mild.
From the Church I still would draw
All my knowledge of thy law.
Of the story of my race,
In Eden, bright and holy place,
Of the world, all lost in sin,
Of my secret guilt within,
Of the coming of Thy Son,
And the wonders He has done,
Of the glorious home He left,
And for us of life bereft.
Taught these lessons by her care,
Ever let me worship there!

She has led me from the gloom
Of the sad and vacant tomb.
Pointing to my wandering eyes,
My Saviour's path to Paradise,
Where Man—the sin and sorrow crossed,
May find the Eden he had lost!
In that faith, so good and pure—
Truth which always shall endure,
Faithfully in praise and prayer,
Ever let me worship there!

My Mother Church! thy noble name,
Proudly would thy daughter claim.
Ever ready at thy call,
Doing much, resigning all.
Highest still, or humblest be—
Nought for *self*—but *all* for thee.
In the forms which thou hast wrought,
In the words which thou hast taught,
In thy consecrated air,
I will worship only there!

All the rites enjoined by thee,
Binding on thy child shall be.
Those whose mandate thou hast sealed,
Strict obedience I will yield.
From no other fountain's side,
Would I drink salvation's tide.
As through the surrounding air,
We see the Sun in glory fair,
So, O holy Church—through thee,
I my Saviour Christ would see,
And in daily praise and prayer,
Ever worship only there!

R.

For The Churchman.

EPIPHANY.

I.

On their lone observatory,
  Eastern Magi watch by night—
Kindleth in the West the glory
  Of the star of Bethlehem's light.
Was it voice, or was it vision,
  Sacred pages studied well,
Angel lay or old tradition,
  Taught the Magi—who shall tell?
But Araby and Saba hear
  Joyful tidings noised around:
'Shiloh's star doth now appear
  Shiloh's sceptre now is found'.
Silent then the lonely terrace
  Where the sphere and quadrant stand,
Hastens to Messiah's palace,
  From the East, that chosen band.

II.

Soon in Salem's streets are heard
  Eager questions, hurried tread—
Herod on his throne is stirred,
  Priests and people bow the head.
'Where is He, the new born King?
  Where is He, the Prince of Peace?
Spicery and gold we bring—
  Sorrow, war, and sin, shall cease.'
Strange the forms seen bending now,
  O'er the blazon'd scroll of God;
Crowned head and priestly brow,
  Magi with their pilgrim rod.
See, the outstretched finger noteth,
  And responds the flashing eye,
O'er the page how Herod gloateth,
  While friends whisper—'Let him die.'

III.

Oh pure the balmy air of eve,
  And sweet the falling dew,
Where Bethlehem Ephrath's heights upheave
  In skies of cloudless blue.
A lonely meteor sheddeth there
  Above the manger silver light—
Ne'er hung star like it in air,
  Never meteor shone so bright.
Was it not a seraph choir
  Hid within their halo's glory,
Hov'ring high on wings of fire,
  Hymning young Immanuel's story?
'Mid oxen, in the lowly stall,
  The Virgin mother lies,
Gazing on the God of all,
  With her meek maternal eyes.
And before Him kneel the Magi
  With their lavish wealth outpour'd,
Regal gifts to great Shaddai
  In their perfumed coffers stored.

IV.

Comes there not on earth an hour
  When the Mount of God shall stand,
In its high imperial pow'r,
  Tow'ring o'er each subject land:
When the Isles their balm shall yield,
  And the mine its glitt'ring store.
Tribute flow from ev'ry field.
  Ev'ry heart one God adore?
Thrones may fall, and old dominion
  Crumble into dust again,
Sceptre pass from Prince to minion,
  But One King shall ever reign;
Gath'ring as the ages roll
  Pow'r and praise and adoration,
Ruling earth from pole to pole,
  Ev'ry kindred, tongue and nation.
'Who are these that trooping come,
  Like doves unto their windows flying?'
'Children of God, returning home'
  Hear thousand, thousand tongues replying,
'We have wandered far away,
  We are travel-worn and weary,
But we seek no more to stray,
  Roam no more in deserts dreary.
Where the Life-bestowing waters,
  Where the blessed Wine and Bread,
Purify earth's sons and daughters,
  There our peaceful steps shall tread.
And beneath the Temple's pavement,
  Or beside its shadowing walls,
With consecrated earth blent,
  We will sleep when Jesu calls.

Waddington, Feast of the Epiphany. I. H. H.

Communications.

For the Churchman.

"Recurrite ad Scripturas, Exauditur Diabolus, et non Apostolus."
"Quid vobis videtur?" AUSTIV.

Rev. Mr. Editor.—I have read with much and still increasing interest, the long-pending controversy now waging between Mastix and Acernus. The subject upon which they are engaged, had long been a matter of contemplation with me, until a constant and careful study of the works of the immortal Augustine, led me to the formation of an opinion on the matter somewhat analogous to that of the clear-minded Acernus. To give his decided testimony to the truth now so ably advocated by Acernus is the object of the present communication; and this I am the more tempted to do, because Mastix is plainly satisfied of having all the Fathers on *his* side of the question. Catholic truth indeed! Never was so gross conceit and ignorance displayed on the part of its soi-disant defenders and upholders, as in the present revival of Ecclesiology. A man may broach whatever errors he choose; and because he tacks the magical word *Catholic* thereto, straightway he is accounted—in his own estimation at least—a good Churchman, a pious Christian, and an ardent lover of the Truth! But to my work.

My first quotation is taken from chapter XXIV of Austin's Fourth Book on Baptism. I quote in English, though Mastix can have the comfort of perusing the original in his next visit to our Library. I beg of him to mark well the Antithesis, for in it lies the whole force of the sequent quotation. "As in Abraham the righteousnes of Faith preceded, and circumcision was give as a *sign* thereof, so in the case of Cornelius the Centurion, the gift of the Holy Spirit came first, and the *Sacrament* of Regeneration" (not Regeneration itself) "followed in order. And as in Isaac, who was circumcised the eigth day from his birth, the *seal* of the Righteousness by Faith preceded, and since, too, *as he grew up*, the righteousness itself *followed*, the *sign* of which he received in his infancy; so in baptised infants, the *sacrament* of regeneration has preceded, and *if*" (mark it well) "they shall have maintained Christian piety, that conversion will follow in their heart, the sacrament of which before preceded in their body." Mastix cannot carp at the word "Conversion" here, for it is plainly used as synonymous with "Regeneration" immediately before. Augustine soon after continues thus: "From which circumstances it is plainly shown to all, that the sacrament of Baptism is one thing, and conversion of the Heart another, and the salvation of man is completed by both . . . . That cannot possibly be Baptism," let Mastix digest it if he can, "where conversion of the Heart is wanting;" or in the technical language of Acernus, that cannot be spiritual regeneration, when Baptismal Regeneration has been given, and Moral withheld.

That is one quotation; and now for another. It is taken from Liber VI., Cap. 68, "Contra literas Petiliani." It is concise, plain, and directly to the point. "Forma Sacramenti datur per Baptismum, forma justitiæ per Evangelium. Alterum sine altero non perducit ad regnum cœlorum. Qui dixit John iii., 5, et dixit Math. v., 20." For the sake of brevity, I have given only the references.

In Cap. XLI. of "Liber de ecclesiasticis dogmaticis" he expressly states, that the sprinkling of water is diverse from the receiving of (the grace of) the Holy Spirit which is given by imposition of hands.

In "Tractatus XI in Johannem," Section 13, he asks, "Who are they that are born of the Spirit? Those that are lovers of the kingdom of Heaven, lovers of Christ, coveting earnestly the Heavenly Kingdom, worshiping God freely for love."

In "Tractatus XII., Sect. VI.," he comes out more boldly still, with a declaration which, it is more than probable, will cause the Ecclesiological Society to uncanonize him, and at once to strike him from the Calendar as a hopeless heretic. Here it is in all its beauty, and I hope Mastix won't be frightened: "No one is born of the Spirit, unless he have been humble, for humility makes us to be born of the Spirit, since God is nigh to the lowly in heart."

So much for the Catholic doctrine. Mastix must confess that four or five positive statements of Augustine, and one from Clement of Rome, given by Acernus last week, far outweigh the inferences and hurried declaration of Gregory of Nyssa, and him of Constantinople, the eloquent Chrysostom. As to the former, to any one who has read much of him, his curious conceits and credulous old-womanish frame of mind cannot be even supposed for one instant to equal in authority the noble and manly intellect of the mighty Augustine. And as concerns the latter, if Contributor undertakes to prove his point against Acernus from him, I will promise to prove the Roman doctrine of the Eucharist from him also. To every man, who is the veriest tyro in patristic lore, it is well known that the magniloquent and vapid style of the eloquent Archbishop, is no kind of authority against the close and acute reasoning of the pious and deeply-learned Bp. of Hippoo. But enough for this week. If the learned and polite Mastix regard not Austin as too rank a Protestant to notice, I promise to heap even more quotations on him, should the present supply be deemed insufficient.

Gen. Theo. Sem. CHRISTIAN.

For the Churchman.

ELECTION.

Rev. Mr. Editor.—That the purpose of God according to Election might stand, he preferred Jacob before Esau. Hitherto Election has been a prominent feature in all his doings with mankind. By the Fall, all are alike dead, and God cannot see anything in one to recommend him more than in another. The good shown in individuals has ever been the work of God in them; and by Election has he always taken these; for there has been no other ground upon which they could be taken. All being equally bad, there is no ground of choice but the absolute will of the choosers. God took by Election all the righteous ones down to Noah, and by them testified against the prevailing corruption; and so He judged and condemned the old world in an overthrow by the preaching of Noah and his building the ark. That they were hindered from believing this testimony by a decree standing against them is not true; for, 1. God could not mock them by sending them a message under an impossibility of their believing it, and then cut them off for rejecting it. 2. The long-suffering of God waited during the time that Noah prepared the ark; and he said: "My Spirit shall not always strive with man." Under the privileges of *that* dispensation, God took witness against mankind in a two-fold form,—by what some did *by* his grace, by what all the rest did *against* it. Into the speculations upon Free-will, &c., I do not enter, I aim at stating facts.

We afterwards find God enlarging his way by election, and taking, not individuals merely, but a whole nation, for a special purpose, and trying the elect nation to see if it would stand in his hand and answer his purpose. The promise to Abraham was, "In thy seed shall all the families of the earth be blessed." His word to them, on their going out of Egypt, was, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and one holy nation." This word plainly indicates a trial of what they would do before he could induct them into the high office of being a kingdom of priests to carry out the blessing of God to all the families of the earth, according to the covenant with Abraham. But we see that, during the whole of this dispensation under the law, Israel hardly lifted a finger toward the direct fulfilment of their most honorable calling; but did worse than the heathen, and were cast down for it, as we see it is to this day. God told them he should try them and prove them, to know what was in their heart; and the trial proved their total unfitness to be a people for his name, to shew forth his salvation, and to carry it to the heathen. Yet often and often is Israel called God's peculiar treasure, and people, and portion, and inheritance, with whom he would dwell forever, making their Zion his chosen seat, and the place of his eternal rest.

These remarks upon the Jewish Dispensation present themselves: 1. The principle of election is shown to have been acted on *within the elect nation.* The great majority of this nation were uniformly as wicked as the heathen, so that God could not use them in blessing the heathen; so He kept a few by whom He could presently do no more than testify against the corrupted majority. He told Elijah that, in the days of the wicked Ahab, He had reserved to Himself seven thousand among the *schismatical* tribes. This is not said to justify schism, but as an admonitory hint to those who are so valiant against Dissenters.

2. The trial of Israel consisted in so keeping the law as to be in readiness for the prophet like unto Moses, when He should come to fulfil the law to the nation, and make it in reality that "kingdom of priests" in the midst of all the earth, provided He should find the nation walking in the covenant, as a peculiar treasure, above all people, ought to do.

3. In the mean time, the whole Dispensation was a mass of types and shadows, and a burdensome ritual, in itself good for nothing, and having no value except as types and shadows of good things to come. And this being so, under that system of things the "peculiar treasure" could not be prepared, nor the nation take its ultimate stand toward the rest of the world, let its conduct be what it might.

4. But the promises made to the fathers, and the promises involved in all the law, asserted the commencement, by means of that dispensation, of a new dispensation in the person of the Messiah, which should make provision for fulfilling the promises made to the fathers. Apostolic teaching shows this provision to be the *spiritual seed*, or Christ personally, and the children which God should give Him, to be the Bride, or the Body of Christ, or the spiritual election with Christ personal at its head. This is doubtless "the Lord's portion," or "peculiar treasure above all people," called by St. Peter "a chosen generation, a royal priesthood, an holy nation, a peculiar people," prepared to "show forth the praises of Him who hath called you out of darkness into His marvellous light." And they being such, and such being their calling, God's kingdom cannot be manifested and set up over the whole earth, till the Bride hath made herself ready for it—till after the number of the elect is completed, and prepared to take the kingdom.

5. The whole dealing of God with the Jews involved the conditional promise of making up the Bride exclusively out of their elect nation: and I think this the real ground, in one sense, of the strong prejudices of the early Jewish converts against preaching the Gospel to the heathen. And the only reason given for so doing at that time is, that the chosen seed rejected the Gospel, counting themselves "unworthy of the *kingdom* of God." Our Lord Lord came to his own nation, and they as a nation rejected Him. He told them the kingdom had come *nigh* them, but they went about to kill Him. He wept over Jerusalem, foreseeing its fall, *because* of its continuance in that unbelief. They refused to be the elect Bride, or to give up themselves to have her chosen out of their nation; and so He was forced to turn aside to the Gentiles and seek the main body of the election among them. It was His anxious desire as a man to perfect the Bride among them, and to bring in the kingdom by their means: but like the elder brother Esau, they despised their birthright, and God handed it over to the Gentiles, who were not his people; and so He called her beloved, who had not been beloved. The establishment of the kingdom was postponed, and remains postponed unto this day.

Now we come to the fact declared by St. James in Acts xv., 14, that God "visited the Gentiles, to take out of them a people for his name:" not to take them all—not to bring them all to be partakers in the privileges of this dispensation, but to take out an election from among the called. The preparation of the Bride is the great work of the dispensation, the gathering of those who shall be kings and priests unto God, and reign on the earth during "the ages to come," when this present dispensation shall have answered its end, and there will be no further use for it; and it will then be broken up to make room for the kingdom. During its continuance "many are called, but few are chosen" to take the kingdom, for the same reason that the Jews were not taken, for but few of all the baptized walk worthy of their calling, and so fail to make their election sure. To one with this great truth full before him, the principle of election is seen running through everything. It is seen in the parable of the sower; in that of the tares; in that of the net cast into the sea; in the good and bad mixed up in all possible relations of life; and especially in the notorious fact that the great mass of Christians by baptism and profession, are not such in heart and life; that they use Gospel privileges for private ends—for worldly objects—for the praise of men—for a thousand things which God abhors.

Here we have the character of the present dispensation, in one aspect, its *partial* character and operation. While its benefits are freely offered to all (and all Christendom has certainly profited by it in *some* sense), the end and special object of it is attained to by only a few —an election. "Many are called, but few are chosen." "Wide is the gate that leadeth to destruction, and many there be that go in thereat, while straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." It is the same in this respect as it was before the flood, and after it, and under the law. The vast majority have abused the grace of God and turned the measure of truth they have had into a lie. This is notorious to every person of any true discernment, a thing indeed which this age, in particular, proclaims as with ten thousand iron tongues, as may be heard in the tumultuous voice of revolution now uttered by every nation, and kindred, and tongue, and people under heaven, or within the bounds of Christendom. The end of the dispensation being, as far as the Gentiles are immediately concerned, to take out of them a people for the name of God (or to supply to the elected number who are to be the Body of Christ, and share with Him the glory He had with the Father before the world was, and the deficiency occasioned by the defection of the Jews), it must of necessity be a partial and not a universal thing, on the ground that a selection out of a body is not the taking of the whole body. But this thing, which under this aspect is certainly partial, is yet for a universal purpose; because in this way God makes provision for fulfilling the promise made to Abraham, that in his seed all the families of the earth are to be blessed. They are God's Royal Family; and when the time comes for the saints to take the kingdom, as was shown to Daniel, the sons of God shall be manifested, as St. Paul declares, in order to confer upon the groaning creation the blessed privileges of their own glorious liberty by their holy government.

In the Burial Service of the Church of England there is prayer made that God may *shortly* accomplish the number of the elect and haston his kingdom, that the dead in Christ may have their consummation of bliss in both soul and body. This is in perfect accordance with the whole Word of God. It connects the completing of the number of the elect with the coming of the kingdom, while also it makes the resurrection of the dead in Christ to be a necessary preliminary to the kingdom. They can no more reign till after they have arisen, than Jesus their Head could ascend to the Father's throne till after He had risen. I can see no reason why this petition should have been expunged from the Prayer Book in the United States. I hardly can think that those who adapted the Prayer Book to these States judged the petition to be heresy; yet I cannot conceive on what other ground they could reject, in this place (or in any other), a matter of such grave importance. Can it be that they deemed such monarchical prayers and doctrine unfit to be used by republicans? I know not. Election being a partial thing in order to one of universal character, it follows that when the universal shall come into operation, the distinction of election will cease; for the number of the elect being accomplished, there will be no place for the further operation of that principle, but the elect will be eternally the administrators of God's manifold mercies to "the nations of the saved." Nor does it appear that *regeneration* will be continued, or the making of the future saved partakers of the divine nature and consequently members of the mystical body of Christ, and partakers in His peculiar glory. "The Lord's portion is his people." If regeneration were to be a common privilege, it would destroy election, or "the Church of the first-born;" for that is no peculium which is common to all. Regeneration, which did not exist before the Incarnation, appears to have been instituted for the sole purpose of raising up the "heirs of God and joint-heirs with Christ" in the spiritual glory and headship over the creatures. It is beyond doubt that persons can be saved who are not themselves partakers of it, as were all the saints before Christ came; and this fact destroys the necessity of its extension beyond the number of the elect. This is indicated in St. Paul's account of the resurrection. "There are also bodies celestial and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, and one star differeth from another star in glory. So also is the resurrection of the dead." But the "joint-heirs with Christ" rise in the superior glory of the sun—the sun of righteousness, and come in their "celestial bodies" as the inheritors, for "flesh and blood cannot *inherit the kingdom of God.*" But flesh and blood in "the nations of the saved" can certainly be saved by its power and government. In the resurrection comes "every man in his own order"; and those who are to receive the kingdom come in the order of the heavenly royalty. And there may be earthly kings on the earth inheriting the "terrestrial glory" which God gives them: and so we read that "the kings of the earth" and the nations in the flesh bring up their glory and honor to the heavenly Jerusalem as an offering to God. The dignity of the election is further seen in this, that by the Church the manifold wisdom of God is made known to principalities and powers in heavenly places. For as a man's head contains all the fulness of his body; so Christ the Head of his body, the Church, is the fulness of God, and makes that body to be the fulness of Him that filleth all in all. John the Baptist had no expectation of being of that body. He calls himself the friend of the Bridegroom: but every one knows that the friend of the bridegroom is never married to him, though he be at the wedding. Great as John undoubtedly is, the least in the kingdom is greater than he; which effectually excludes him from that body of kings. That body will be the House of Light, in which light John shall walk; for it will have the glory of God dwelling in it, and the Lamb shall be the Light in the midst thereof.

The fearfulness of "falling away" from the grace and power of this calling cannot be duly appreciated by those who know not what it is. For the consequence will be 'a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Yet many are called and few are chosen. Few in the end in comparison of the called will, in the time of trial, be found to have been faithful to the end of their probation, But great is the prize of such as do attain, even a crown of divine royalty and glory—the calling and office of a son and heir of God forever.

There is one point more to be noticed. Parallel with the economy of election, from the very first, we see, in scripture history, a current economy of judgment, on the abusers of God's grace. For no man's judgment unto condemnation will turn upon the fact of his having been born in sin; for "this is the condemnation, that light is come into the world; and men loved darkness rather than light." There is the judgment of the flood, the judgments on Egypt, the judgments in the wilderness, the destruction of Sodom, the judgment on the Canaanites, the current judgments on Israel, and the most fearful closing judgment of the end of the Jewish dispensation. And the present dispensation follows the same analogy. The Book of Revelation sets forth a series of judgments about to come on the Church for its sins; and the closing one is seen in the destruction of the Man of Sin, at the second coming of the Lord. He has told us that this season of the end will be a time of trouble without parallel in human history; and it is called "the tribulation the great." All the prophets, from Enoch downward, tell of this great judgment; and the Church's belief of it is imbodied in the Creeds. Yet the Church, as one, does not believe it; for if she did she would take the warning, and avoid it. The wise foreseeth the evil, and hideth himself, but the wicked pass on and are punished. Every act of judgment, from the beginning, is given us as special warning. God told the Jews, beforehand, how they would apostatise, and be punished for it; but they despised His warning. God hath done the same by us, and the great body of Christendom has done just what the Jews did; and when the Lord comes the second time He destroys the dispensation, or ends it with unheard-of judgments, and at the same time gathers the remnant of His elect from the four winds of Heaven. His coming shall be as it was in the days of Noah; they knew it not till the flood came and took them all away. Why did they not know it? They refused to believe all his gracious warning; "and so shall it be in the day when the Son of Man is revealed. As the Jewish factions were destroying each other within the city, while the Romans were battering it down, just so is Christendom destroying itself at this moment, while the hand of God is on us in the judgment of the quick.

CATHOLICUS.

For the Churchman.

Dear Mr. Editor.—Passing very frequently by the half-finished edifice of the Church of the Nativity, I have endeavored to surmise what would be the cogitations of some old saints of the Church who lived when the "measure of their ability was the measure of their charity" if they should be permitted to report on its present condition. No appearance of the devouring element marks its naked walls; no winds of God seem to have unroofed its decaying rafters; no ruthless hand has been maliciously stretched out for its demolition; the busy stir of all around forbids the thought that some holy season of the Church has for the time stayed the workman's hammer: but in vain are the searchings of heart of these holy men.

To the saints of this gold-finding age must we look for this solution.

A self-sacrificing pastor has been for many months past, and still is, striving to keep his flock from falling victims to a most ungodly generation; while too many of those upon whom God has show'rd his abundant blessings are with-holding the silver and gold which are God's, and which He in His name has again and again besought them to give up to his service, and are thereby arresting, to the injury of the Church, the successful progress of his most persevering and promising labors.

While in this very field, Rome is raising her churches, almost within hearing distance of each other, and nearly every grade of dissent is abundantly supplied with places of worship, the Church of the Redeemer, bought with His own precious blood, is suffered to languish under the contumely of her most zealous adversaries.

How long, dear Sir, must this continue? When will churchmen see that they have perverted the gifts of God, and return them to their proper channels?

We find abundant authority in the Word of God for building and decorating temples to his Name; but where do we find authority for raising palaces for the abodes of our frail perishing bodies, and with the very means too, which should be given to the Church?

Once more, then, let churchmen lay to their hands that this temple may be built, that its faithful minister may gather in his flock to the glory of the triune God. N. M. S.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XVI.

THE ROMISH CLAIM TO JURISDICTION IN THIS COUNTRY.

Having now seen that "*the Protestant Episcopal Church*" has been established in this country in accordance with Scripture, and the principles and usages of the Church, as a branch of the Church of Christ for this country, it will follow, from the principles laid down in Section III., that no other, and second, branch, not in communion with this, can be established here, in accordance with the revealed will of God. Having considered the claims of the Protestant Sects, nothing remains to require our attention but the Romish Communion.

But, as we have seen, the Church of Rome, however corrupt, is one of those branches of the Church of Christ. She has adherents in this country, and therefore we must examine their claims.

"Lord Baltimore having obtained, from Charles I., the Charter of *Maryland*, hastened to carry into effect the plan of colonizing the new province, of which he appointed his brother, Leonard Calvert, to be Governor. This first body of emigrants, consisting of about two hundred gentlemen, of considerable rank and fortune, chiefly of the Roman Catholic persuasion, with a number of inferior adherents, sailed from England, under the command of Calvert, in November, 1632, and after a prosperous voyage, landed in Maryland, near the mouth of the river Potomac, in the beginning of the following year. The Governor, as soon as he landed, erected a Cross on the shore, and took possession of the country for our Saviour, and for our sovereign lord, the King of England. . . On the 23d of March, 1634, the festival of the Annunciation of the ever blessed Virgin, and, on St. Clement's Island, in the Potomac, the divine Sacrifice of the Mass was, for the first time, offered up to God in this portion of America."—(PROF. WALTER'S *account of the Roman Catholic Church in the United States, in Rupp's Collection, pp.* 113–117.)

This, then, was the first settlement of Roman Catholics in the United States proper. St Augustine, in East Florida, had been settled by the Spanish, in the Roman Communion, as early as 1564. But Florida was then a Spanish territory. But notwithstanding this earlier settlement in Florida, the Papists do not claim priority of settlement in this country on that account.

"Between the years 1634 and 1687, Roman missionaries had already traversed that vast region lying between the heights of Montreal and Quebec and the mouth of the Mississippi, the greater portion of which is now known as the United States. Within thirteen years the wilderness of the Hurons was visited by sixty missionaries, chiefly Jesuits: one of their number, Claude Allowez, discovered the southern shores of Lake Superior."—(WALTER'S *Ubi Supra*, p.119.)

But from these missionary exertions nothing resulted that needs to be mentioned here.

Since the Papists in this country refer to the English for their origin, it may be well, before we proceed any farther, to notice briefly the origin of that sect in England.

"By the Bull of Pius V., Feb. 23, 1569, Queen Elizabeth was declared 'a heretic and an encourager of heretics; those that adhere to her lie under the censure of an anathema, and are cut off from the Body of Christ.' 'We likewise,' says the Bull, 'declare the said Elizabeth deprived of the pretended right to the kingdom, and of all dominion, dignity, and privilege, whatever, and that all the nobility and subjects of the said realm, who have sworn to her in any manner whatever, are forever absolved from any such oath, and from all obligations of fidelity and allegiance.' 'We likewise command all the nobility, subjects, and others above mentioned, that they do not presume to obey her orders, commands, or laws, for the future.'

"The Romish Sect in England was at first governed by Jesuits and Missionary Priests, under the superintendence of Allan, a Roman Cardinal, who lived in Flanders, and founded the Colleges at Douay and Rheims. In 1593 George Blackwall was appointed Arch-Priest of the English Romanists, and this form of ecclesiastical government prevailed among them until 1623, when De Bishop was ordained titular Bishop of Chalcedon, and sent from Rome to govern the Papists in England. Dr. Smith, the next Bishop of Chalcedon, was banished in 1629, and they were without a Bishop until the reign of James II."

Eleven of the Bishops who refused to acknowledge Elizabeth's supremacy, as we have before seen, remained and died in England.— The last of them, Watson, of Lincoln. lived until 1584. But the Romish seceders were never placed under their jurisdiction. Nor did they claim to be Bishops over them. Not even this pretence to be the Church of England was set up for the Papists, by their most zealous defenders.

These Bishops, of whom we have spoken as placed over the Papists in England, were called Bishops *in partibus*, and *Vicars Apostolic.*— "This is an officer," says Butler, "vested with Episcopal authority, by the Pope, over any Church which is in want of a Bishop, but which, *for some reason, cannot have one of its own.*"— But if the Papists were a branch of the Church of Christ, having lawful jurisdiction in England, there was no reason why they could not have Bishops of their own. Butler was himself a Papist—his admission, therefore, is specially important.

This fact itself is a confession that the English Papists were not a branch of the Church of Christ, competent to the performance of ecclesiastical functions. They were mere intruders into a field which the Lord had committed to other laborers.

With regard to the settlement of Maryland, we notice, in the first place, that it was *within the British possessions*, and twenty-six years after the English settlement at Jamestown.—The Charter for settling Virginia includes "the country within 200 leagues of the settlement,"[*] and therefore Lord Baltimore's settlement was within the limits of the Virginia occupation.

Again: Whatever right Lord Baltimore had to found a colony and a Church, (he being a layman) was derived from King Charles himself, also a layman and member of the Church of England, and therefore he could give no authority to extend any other communion than that to which he belonged.

But chiefly, Lord Baltimore and his party were not members of the Church of England, (this they did not claim) and consequently, as they were Englishmen, they could not be members of any other branch of the Church of Christ. Being Englishmen by birth, and never having changed, and never designing to change, their allegiance to any other sovereignty, and having separated from the communion of the English Church, they were schismatics and seceders at home, and in that character they came to this country. Of course, therefore, their relations to the Church of Christ were not affected by this change in their residence.

I have said that Baltimore and his party were not members of any branch of the visible Church. This is a most important fact. They were Papists, I admit, and in communion with the Churches in the Roman Obedience. But such was not the Church of England at that time. And there could be no such Church in England. The Papal adherents in that country could be only a sect in opposition to the Church; and whatever sympathy, countenance, or support, they might have from the members of another branch of the Church in a different country, it could not benefit their situation in England. I will not, of course, deny that they might have gone to Rome, or Havre, or Spain, taken up their domicil there, and been received into communion with that branch of the Church whose doctrine and discipline they seem to have professed. Nor will I undertake to deny here that they, Englishmen as they were, might not have gone to territory unclaimed by any Christian Prince or people, and with the countenance and encouragement of Rome, established a branch of that communion. But by seceding from the Church of England, which *for them* was the Church of Christ, while they remained Englishmen, they had seceded from the Church wholly and altogether, and lost their power of extending its communion.

> Lord Baltimore granted free toleration to all "professing to believe in Jesus Christ." On this basis things continued until the great Rebellion, 1640. Settlers of various views, in matters of religion, had been received into the colony. The Independents then gained the ascendancy, and repealed the laws of universal toleration, and proscribed entirely "Popery and prelacy." But with the Restoration, 1660, Lord Baltimore regained his rights as owner of the colony, and for a season all things proceeded on the former plan. The mass of the population, however, had become Protestants. Accordingly the accession of William and Mary to the English Throne, 1688, was followed, after some preparatory troubles, by the overthrow of Lord Baltimore's authority, and the substitution in his stead of a royal Governor. This change was succeeded by an Act of Assembly, the legislative body of Maryland, in 1692, which established the Church of England as the religion of the colony.—[Wieberforce, pp. 86–7.]

This act is worthy of notice; for Lord Baltimore's authority for establishing a Romish communion in Maryland was of the same kind as that which established the English communion there in 1692. If, therefore, Lord Baltimore's authority, acting as he did against the Church of which he ought to have been a member, and which had jurisdiction where he acted, was sufficient to give validity to his act, then much more this authority of 1692, acting in accordance with that Church, and for the purpose of establishing the very jurisdiction which he ought to have established, and which it had never consented to relinquish, is valid. In either view of Lord Baltimore's authority, therefore, the jurisdiction of the English Church was fully and rightfully established in Maryland, from 1692 downward.

Immediately after this, Dr. Thomas Bray was appointed Commissary by the Bishop of London, in his stead, "to redress what was amiss, and supply what was wanting in the Church" in Maryland, as far as a Presbyter could do so.[†]

After the termination of the Revolution, Maryland became a regularly organised Diocess, and was one of the first to move in the matter of an ecclesiastical union of "the Church of England people," throughout the United States, into a distinct and separate branch of the Church of Christ. This union was effected, as we have seen, in 1784, and the organization was completed before 1789, by the possession of the requisite number of Bishops (four), an established Liturgy or worship, and settled constitutions and Canons of discipline.

In 1789, some four or five years after "the Church of England people" had organised themselves into a Diocess, Pius VI., Bishop of Rome, erected Baltimore—the metropolis of Maryland—into a See for a Bishop in the Roman Obedience; and on the 7th of December, 1790, Dr. John Carrol came to Baltimore as Diocesan.

Carrol was a native of Maryland, where the English communion was regularly established before he was born, and was ordained Bishop in England, not by English Bishops, but by a Bishop who had no right to perform any ecclesiastical or ministerial functions in England, whatever, and came to establish the Romish communion where it could exist only by including those who ought to be in the English Church, and were therefore, like himself, either seceders or recusants from that Church. It was therefore an act of the most direct opposition to the Church of Christ, which was then, and at that time, lawfully and canonically established.

Now such an interference with the lawful and scriptural ministrations of the Church, is opposition to Christ himself, and is what is called in St. John's Epistles, Antichrist. It comes in His name, under the pretence of His religion, but in opposition to those who, according to His laws and institutions, are engaged in the same divine functions which the intruders came with a design to perform. His kingdom should be characterised by peace and charity. But such a proceeding brings, inevitably, contentions, animosities, strifes, and divisions.

Carrol was himself, then, a recusant, ordained Bishop in contravention of the fundamental laws of the Church, came to a See erected by one whose claim to authority here was the most unfounded assumption, within the limits of another branch of the Church, where he could have none for his flock except those that had rejected the communion to which they ought to belong, if they would be in obedience to Christ.

But this is not all. Carrol did not come here to found an independent branch of the Church on the simple basis of the Apostolic Faith. He came to extend a human theory of Romish aggrandizement. His authority was based on the Papal Supremacy, and the doctrines which he came to teach were derived from the same source.

This is a point to which I have already alluded several times. And I now give, as I have promised, the Creed of Pius IV., which every Minister in the Romish Communion is bound to teach, and every layman, consequently, bound to receive, as the Rule of his Faith:

> 1. The Apostolic and ecclesiastical traditions, and other observances and constitutions of the Church, do I firmly admit and embrace.
>
> 2. Also the sacred Scripture, according to the sense which our holy mother, the Church, hath holden and doth hold, (whose office it is to judge of the true sense and interpretation of Holy Scriptures) do I admit, neither will I ever receive and expound it but according to the uniform consent of the Fathers.
>
> 3. I do also profess that there are truly and properly seven Sacraments of the new law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind, though all are not necessary for every man, viz: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage; and that they confer grace; and that among these, Baptism, Confirmation, and Orders cannot be repeated without sacrilege. Also the received and approved rites of the Catholic Church, used in the solemn administration of all the foresaid sacraments, I receive and admit.
>
> 4. I embrace and receive each and every thing that was defined and declared in the Holy Council of Trent, concerning original sin and justification.
>
> 5. I likewise confess that in the Mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead, and that the most Holy Eucharist is truly, really, and substantively the Body and Blood, with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into His Body, and of the whole substance of the wine into His Blood, which conversion the Catholic Church calls Transubstantiation.
>
> 6. I confess, also, that under one kind only, all and whole, Christ (totum atque integrum Christum) and the true Sacrament is received.
>
> 7. I do constantly hold that there is a Purgatory, and that the souls detained there are holpen by the suffrages of the faithful.
>
> 8. And likewise that the saints reigning with Christ are to be worshipped (ven erandos) and prayed unto, and that they offer their prayers unto God for us, and that their relics are to be worshipped, (religinas eorum venerandas).
>
> 9. Most firmly do I assert that the images of Christ and of the Mother of God, always a Virgin, and of the other Saints, also, are to be possessed and retained, and that due honor and veneration is to be given to them.
>
> 10. Likewise, I affirm that the power of indulgencies was left by Christ in the Church, and that their use is in the highest degree salutary to a Christian people.
>
> 11. I acknowledge that the Holy Catholic, Apostolic, and Roman Church is the mother and mistress of all Churches; and I vow and promise true obedience to the Bishop of Rome, who is the successor of St. Peter, the prince of the Apostles, and the Vicar of Jesus Christ.
>
> 12. I do also undoubtingly receive and profess all other things which have been handed down, defined, or declared, by the sacred canons and general councils, and especially by the most holy council of Trent; and at the same time, and equally, I also condemn, reject, and anathematize, all things contrary to the same, and whatever heresies have been condemned, rejected, and anathematized by the Church. And I shall take care that this true Catholic Faith (out of which no one can be saved), and which I now willingly and truly hold, shall be held and confessed, whole and inviolate, most firmly, even to the last breath of life, [God being my helper] and shall be held, taught, and preached, as much as is in my power, to those that are under me, or over whom I may have charge, in my calling.
>
> This I promise, vow, and swear; so help me God, and these Holy Apostles.

After some declarations with regard to publishing this Creed, the Pope adds:

> It shall not be lawful, therefore, for any man to infringe this will and commandment, or by audacious boldness to contravene the same; which if any man presume to do, let him know that he shall incur the indignation of Almighty God, and of St. Peter and St. Paul, His Apostles.

This is the Doctrinal basis upon which the Romish Sect in this country is built. I shall not enter into a prolonged discussion of its contents. That is not necessary. It professes to teach something else, as equally binding upon the conscience, and equally necessary to salvation, as what is contained in the Scriptures.—The chief motive, which lies at its foundation, is the building up the collossal power of the Papal Supremacy—a power as fully antichristian as any that the world has ever seen.

I would not do the Roman Catholics at Baltimore the injustice to say that this Creed contains all that they teach and hold. It is their Rule of Faith, which the Clergy promise to hold and to teach to all over whom they may have charge. All their teaching, therefore, must be in accordance with this creed, and it must contain the most prominent facts and principles which it is their aim to inculcate.

It is readily admitted that any branch of the Church has a right to set forth definitions of the faith, articles of agreement, &c. Of such are the XXXIX Articles of the English Church, and its Catechism. And such, if one chooses so to consider them, may be regarded the Decrees and Canons of Trent. And in such cases, the question is as to the conformity of such standards with the scriptures, as interpreted by the Primitive Church. But the Creed of Pius IV. is not of this character. It professes to contain the essentials of the Faith of the Communion by which it is received. With regard to it, the priest promises:

> I will be careful that this faith, which at this time I willingly profess, and truly hold, be constantly retained and confessed, whole and inviolate, to the last gasp, [ad extremum vitæ spiritum] and by those that are under me, or such as I shall have charge over, in my calling, holden, taught, and preached, to the uttermost of my power, I, the said N., promise, vow, and swear; so help me God, and His Holy Gospels.

It is evident, therefore, that the Missionaries in the Roman Obedience came into this country, not with a design to extend the Communion of the Church as Christ established it—to inculcate simply the Faith once delivered to the saints—but to build upon a widely different foundation. Unlike the English, they make no pretence to adhere to the Scriptures, and the Creeds, Doctrines, and usages of the Church universal in its earliest age, when it was a united and uncorrupted body. But they came here to disseminate Popery, to inculcate what was peculiarly Romish.

Now a Church may be corrupt in itself without being apostate. But when it makes its own corruptions the stimulus to its missionary zeal, and goes forth to build on them as a foundation, the superstructure which it erects cannot be regarded as on the same basis with itself, nor deserve to be considered a part of the Church of Christ.

Still, however, the Romanists in this country cannot be regarded as occupying precisely the same relation to the identity of the Church as the other sects in this country. They have the Ministry of Christ in what the Church has always regarded as a valid, though not a regular, succession. They are owned by and identified with a part of the Church. Hence their ministrations must be regarded as *per se* valid.—This, however, is very far from putting them on an equality with the Protestant branch of the Church in this country.

A proper regard to the plan with which I started prohibits me from entering into a comparison of the doctrinal character of the Papists, and the Protestant Episcopalians. I am, therefore, limited to what belongs to the ecclesiastical position of the two bodies.

We have seen that the Protestant Episcopal Church is established in this country in conformity with, and in exact fulfilment of, all the conditions and principles of the extension of the visible communion of Christ's Church, which are contained in the Scriptures, as interpreted by the Church itself. Whatever, therefore, the Scriptures say of the Church, is *for us in the United States* to be understood of and applied to the Protestant Episcopal Church in the United States, in so far as it can be applied to, or fulfiled in, any particular branch of the Church. All, therefore, of the obligations to belong to the Church, all of the items and considerations which go to make up the importance of its identity, meet and have their end, for us, in that ecclesiastical organization. In that communion we may preserve the unity of the Spirit in the bond of peace[*]—we receive whomsoever Christ sends[†]—we obey them that have the rule over us[‡]—we are with those to whom He promised His perpetual presence always, even unto the end of the world.[||]

But on the other hand, if we enter the Romish Communion, we are rejecting those whom the Holy Ghost has made overseers or Bishops over us[§]; and we incur all the guilt described in the Scriptures as inseparable from divisions, heresy, and schism. Doubtless there are degrees of that guilt depending upon the circumstances of each case, the means and opportunities of the individual for knowing better what is his duty. With a full knowledge of the case, or the means for such a knowledge before us, and within our reach, it is doubtless direct apostacy and secession from Christ. We are rejecting those whom Christ has appointed to rule over us in His name, and are yielding our support and obedience to those that have set themselves up in opposition to Him. They are therefore Antichrist, in the proper and legitimate sense of the word. They are carrying on an opposition to Him—to what He has ordained—to those whom He has sent.

I think I may now claim to have identified the Protestant Episcopal Church in the United States with the visible Church, or Communion, which was established by our Lord and His Apostles, and have shown that it was established here in accordance with Scripture principles and the established usages of the Church. My line of argument has been to show that the Church of England was, until the Reformation, an acknowledged part of the Church; that by the Reformation she did not lose her identity, nor become apostate; that she extended her communion here within her own dominions—which in due course of time became, with her consent and assistance, an independent Provincial Church; that the Protestant sects in this country are of another communion, not identified with the Church that existed before their origin, and has continued in uninterrupted succession from Christ; and that the Romanists are at least but schismatic intruders, in opposition to the laws and institutions of Christ.—All this I think I have proved, as I designed; not by an examination of points of doctrine, discipline, and worship, but by a historic identification of the continuance and extension of its outward and visible existence.

I will not spend time in moralizing upon the conclusion. The practical duty depending upon it is too obvious to need a particular statement. This Church, in this country, may be in error; but none will contend that it is so erroneous that people cannot be saved in its communion. And, since this is so, it becomes those that are out of its communion to consider whether they have any excuse for remaining so which their Lord will receive at the last day.

The Church comes to us like its Divine Founder, or like the Apostles whom He sent, as a messenger from God,—an Institution reaching down through the lapse of ages, from the time when He was on earth in person. As "*the pillar and ground of the Truth*," it comes to us with the Word of God, the messages of His love, and the revelations of His will, in its hand; authorized and commanded to read, translate, and interpret that Word to the people for whom the Blessed Saviour died.

Like our Lord, or His Apostles, or His Word, it is therefore a test of our faith and our obedience.

It tests our faith by presenting its claims to identity with the Church which He instituted, and asking us to receive it as from Him. The evidence which it presents is not such as that bigotry, and passion, and self-will cannot remain unconvinced. It is not in accordance with the Divine Economy, to furnish such evidence. The Blessed Saviour, "the only name under Heaven, given among men, whereby we must be saved," came, foretold by prophecies, announced by a voice from Heaven, declaring Him to be the Son of God, and accompanied by miracles which "no man could do except God were with him," and yet this testimony did not overcome "the evil heart of unbelief" in many among whom He lived. He was a test of their faith, "set for the fall and rising again of many in Israel . . . that the thoughts of many hearts might be revealed." Pious, humble faith was satisfied with the testimony, acknowledged its Lord, and was received by Him to a participation of His glory. But the unbelief of those who were not satisfied served them as no excuse. It only revealed "the thoughts of their hearts."

The Church tests our obedience, for it comes in Christ's name to teach, to guide, and to prepare us for Heaven. In His name it declares the Will of God, and says that whosoever will become a disciple must deny himself and take up his cross daily, that he may walk in the way which the Founder of the Church taught.—There is no denying, or evading the point, that the Church which He instituted has, by his appointment, some extent of authority over us in spiritual things.

If, then, we choose not to receive Him as our Lord, we can reject her testimony and be free. If we choose not to obey Him, we can reject her. But the faith that would receive Him, will receive whomsoever He sends. And the obedience that would yield to Him, will submit to whatsoever He has ordained. Hence when He sent the Apostles, He said of them, "whosoever heareth you, heareth me; and whosoever heareth me, heareth Him that sent me.—And whosoever despiseth you, despiseth me; and whosoever despiseth me, despiseth Him that sent me." And again, in more general terms, "he that receiveth *whomsoever* I send, receiveth me." (1 John xiii: 20.) D.

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[*] Wilberforce, p. 10. [†] Do. p. 88.

[*] Eph. iv: 3. [†] John xii: 20. [‡] Heb. xiii: 17. [||] Matthew xxviii: 20. [§] Acts xx: 28.

For the Churchman.

The Christian's warfare under his Divine Master's banner, must, if he is conscientious, be incessant. If he mingles much in the world, he finds it necessary to be armed at every point, and vigilant against attacks from every quarter. These are often the more dangerous on account of their being *masked*: they come under show of "Christ's banner," as if they were in His service; while, in reality, by either opposing some fact or truth of His religion, or seeking to establish some principle or opinion or allegation, contrary thereto, they are subserving the cause of His enemy. There is scarcely a point of evangelical faith or duty to which opposers are not found among those who profess and call themselves Christians; and their oppositions are usually seconded by specious appearances of superiority either in manly independence of prejudices, or in charitable avoidance of bigotry and illiberality, or in critical skill, or in enlightened reasoning, or in spiritual illumination, or in evangelical piety. Objections and notions will be urged on the ground of assurance of *knowing the truth*, because of being specially taught of God; or on the ground of the things faulted being unreasonable, inexplicable, impossible, in the nature of things, and as appearing to the judgment of the objector; or on the ground of some way which learning opens for escape from unwelcome concessions, and for serving favorite systems and theories. Here, multitudes of reasons will be given; and there, *they* have many imitators who in all ages, have adopted the cheapest and easiest mode of intellectual and moral warfare, and of whom it is said in Holy Writ, that "*some mocked.*"

Among the principles of the doctrine of Christ which have thus met from Christian professors with unchristian treatment, is that of the Apostolical Succession; or the doctrine that Christ established in the Church a ministerial commission, commencing with His ordaining the apostles, with power to ordain others, and to give to these, from Him, the like power; and that He willed and ordained that the ministry thus established should be, in this way, handed down from generation to generation, "even unto the end of the world."

It is impossible to take a serious and impartial view of the Bible's teaching respecting the character and functions of the Christian ministry, and respecting the nature and benefits of the Christian sacraments, as connected with those functions, without perceiving that that ministry has a place in the evangelical covenant which no man can take to himself, and which no human power or authority can give. That Christ's presence among men in the flesh ceased soon after His death and resurrection, is a fact beyond contradiction: therefore the ministerial commission could not, for more than eighteen hundred years past, have been given as it was given to the original Apostles. Immediate divine calls and commissions by supernatural means and agencies, are, and have in all ages been thoroughly proved to be, so liable to be counterfeited by deception, or imagined by delusion, that we necessarily, and in just views of the divine wisdom and benevolence, expect that if they are real, such incontestible evidence will be given, as was in the clearly and incontrovertibly established miraculous powers of God's true Prophets and Apostles. Any thing like such evidence has no reasonable proof of its existence since the calling of St. Paul to the apostleship: therefore *immediate* divine commission to the ministry, such as his was, we have no reasonable ground to suppose was ever given to another. Hence it becomes an essential part of right belief in the Gospel, that Christ has watched over and preserved the ministerial succession which He incorporated into His religion, and originated in His own ordination of the Apostles; so that—in the sovereignty with which, *as God over all*, He chooses which of His creatures He will—good or bad, ignorant of His purpose, or indifferent to it, readily or reluctantly contributing to the blessed counsels of His will—to be means of accomplishing His ends—He has thus preserved, and will thus preserve, in His Church, the sacerdotal powers, given unto men, though which He pleases that His grace shall bring salvation to His people. Belief in this is an exercise of faith naturally growing out of a sincere and enlightened reception of the Gospel. A truly evangelical frame of mind is all that is necessary to enforce it. Besides, however, the internal evidence in its favor, of the views of the Gospel system given in its revealed record and only rule of faith, the New Testament, this doctrine has—like infant baptism, and the obligation to make the first day of the week *the Lord's Day*—the fullest extraneous evidence that it was a part of the system ordained by Christ for His Church, and adopted and acted on by that Church, as such, before that inspired Record was made and given to it; and therefore *it* was included in what the New Testament states and teaches touching the ministry of reconciliation, the ordaining laying on of hands, the ambassadors for Christ, the stewards of the mysteries of God, the acting in Christ's stead, the baptizing in His name, the breaking and blessing of the comunion of His body and blood, the remitting and retaining of sins, the preaching of the Gospel, and other things pertaining to the evangelical ministry. As surely as the will of Christ and His apostles, proved by Catholic consent in and immediately after the very age in which they lived, shows that the Bible means to enforce infant-baptism as the fulfilment of Christ's command to have little children brought to Him, and as carrying out God's gracious design of having the children of men born of water and of the Spirit, and thus made to enter His kingdom, Church, or covenant; and that it means to enjoin the hallowing of the first day of the week as a part of the required public and private service of God; so surely does it likewise prove that the Bible, in all that it says of the Christian ministry, recognizes, as a part of the evangelical system, binding upon men every where and in all places, the transmission of that ministry from Christ, through the apostles, by men thereunto empowered, and its being thus handed down, even unto the end of the world; and the waiting on the services of that ministry as all men's duty to God and to their own souls.

True faith, then, finds no difficulty in embracing this doctrine of the apostolical succession: indeed it receives it as one of those things which it has pleased God so to incorporate with *His* Gospel, that He will see that it is never lost; and therefore that a system which wants it, and, much more, which opposes it, must be of that anti-christian character to which the Apostle refers when he gives to departures from the truth in his day the awfully significant appellation of "*another Gospel.*"

When then men object to this doctrine, that it is impossible, in the nature of things, that an unbroken succession in the ministry should have been maintained amid the revolutions and convulsions of the world and the Church, and the wicked arts which have been practised to obtain high places in the Church, and the corrupt views with which men have been raised to those places, and the base and unprincipled manner in which clerical functions have been abused, and other difficulties on which objectors seem so fond of dwelling; the good Christian has simply to take up his Divine Master's precept, when He would account for what were great marvels in human comprehension, "*Have faith in God;*" and angelic Gabriel's answer to Blessed Mary, when the awful mystery of the incarnation, and her personal connection therewith, terrified her into doubting, "*With God nothing shall be impossible.*" "Lo, I am with you alway, even unto the end of the world," was the promise of Jesus to the apostles in connection with their outward and visible duty and prerogative of making disciples of all nations, and teaching them to observe all things commanded by Him; and it is proof sufficient to the truly evangelical mind, that Jesus contemplated and ordained that the Apostles were, in co-workers duly authorized by them, and in successors duly appointed to them, to be among all nations, and continue alway, without intermission, unto the end of the world. Obvious, too, is it to such a mind, that if you strike from the Gospel whatever relates to a ministry divinely commissioned through human agency, and that agency constituted by succeeding to apostolic power; and whatever relates to functions of this ministry, comprising outward and visible ordinances, nothing of themselves, but of high and supernatural efficiency, when administered and received as the Lord hath appointed; you so mar and distort the evangelical system, that it ceases to be the Gospel of that grace of God whereby He mercifully provided that salvation should be brought to our race. Therefore is the true Christian armed against all such objections of the evil heart of unbelief, to the power of God to accomplish His own purposes, and do His own work. And unhappily they meet him at every step of religious inquiry, and oppose him in every point of his faith. As against the *ministry*, so against the *revelation* of God, are they arrayed. The infidel, who would utterly expel the Bible from the world, has no lack of arguments to show how impossible it is that a book written at various periods from the time of Moses to that of St. John, could have retained its genuineness to our day, considering the revolutions and convulsions, civil and religious, through which it has passed, the bad men who have had to do with it, the iniquitous purposes which it has been made to serve, the many reasons and temptations it has had to encounter for corrupting and altering it, &c. &c. If objectors to the uninterrupted and officially pure succession of the ministry have, with apparent triumph, asked to be shown a list of names, and proofs of valid orders, in uninterrupted series, from some apostle to the Bishops of the present day; so may brother objectors ask that there be produced an uninterrupted series of copies of every book in the Bible from its original copy to that now in hand; or—which is the same thing—that there be produced the original autograph of each book, with ample vouchers of genuineness, by which to verify present copies and translations. The reasonable man sees that, in both cases, the demand is an unreasonable one. The Christian of true heart sees that genuine Christian faith is a sufficient answer to each. There is a line of historical unimpeachable testimony—fortified by the occasional return to light, in different and distant parts of the world, of ancient sacred manuscripts—to prove conclusively that our present Bible is composed of the very Books which, ever since their first composition by the inspired authors, from Moses to St. John, have been held sacred by the true worshippers of God. There is a line of historical unimpeachable testimony—fortified by occasional renewed intercourse with different and distant ancient sections of the Church, long almost unknown to each other, and to the rest of Christendom—to prove conclusively that always and every where—with very small exceptions in comparatively modern times—the Christian community has regarded the uninterrupted succession of the ministry from the apostles, as among the principles of the doctrine of Christ, and in both teaching and practice, has jealously guarded it accordingly; and indeed, to prove that so deeply rooted was this conviction in early times, that even schisms and heresies, knowing that in no other way could they deceive by the Christian profession, were wont to act upon the same principle, and secure Bishops among them, by having proselytes of that order from the true Church, and thus the continuance of that order by and through ordination by them.

The watchful jealousy over each other of the Church, and these schismatical and heretical imitators of it, was a powerful ordinary means of each being very careful to preserve the line of succession unbroken. A guard has also been found in the ancient and generally prevailing law of the Church,[*] that a Bishop should be consecrated by at least two or three Bishops. Good and bad principles and practices in appointing Bishops, and good and bad men consecrated to the office, have been, each class in its way, a special security against any irregularity which might endanger the genuineness of the succession. The good would, of course, be conscientious in seeing that every thing was done decently and in order: the bad would be very careful not to endanger the success of their schemes by exposing them to distrust on the score of invalid consecration.

Objectors to the doctrine and fact of uninterrupted succession, should be able to show how and when it was broken. Has it been—could it have been—that is, could the Church have been imposed upon by false pretenders to valid consecration—during the present century? during the last? during that preceding? at any time since the Reformation? at any time before the Reformation? in this country? in England? in any part of the world? He that is not prepared to answer such questions understandingly, is not prepared to urge the objection honestly, and with any claim to the respect of intelligent men.

The undoubted fact that this whole subject has to do with externals and forms in religion, is no difficulty to the truly pious and enlightened Christian. His devout study of the Bible teaches him that forms and externals are inseparable from evangelical religion, and that it has pleased God to connect with them some of the highest spiritual privileges and blessings of His people. His faith, therefore, teaches him to set a high value on what God has thus sanctified. He sees that there can be no true faith, and therefore no Gospel ground of hope for God's favor and justification, without this. He sees a wise and good test and exercise of evangelical faith, in the great Christian duty of avoiding superstitious and mere formal reliance on externals, on the one hand, and a rejection or undervaluing of them, on the other. Both are offences against God; both evidences of a heart not fully with Him; both inconsistent with evangelical faith and piety; both perilous to the soul's interests in this world, and in the world that is to come. B. T. O.

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[*] Found in the 'Apostolical Canons" which, learned men generally admit, contain evidence of the established rules and usages of the Church, at a time when personal recollection of men whom the Apostles themselves appointed to be Bishops, had but recently existed.

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—Agreeably to the restriction I imposed on myself in my last reply to the talented but excursive Mastix, I confine my present remarks to the *matter only* of his latest effusion.

After weeks of delay, he ventures upon the argument of "the parity of the predication," which I applied to the prophecy concerning "the children of God scattered abroad". Yet he does not reach it. What is right in this matter will appear intuitively to the expert,—and none are more so than he: amplification can hardly make it plainer, but is probably expected. The "predication," then, is—"shall gather together in one," into the one Church, by baptism: and, as "gathering together" imports more than a single party or subject of the "predication," these being the unscattered and the "scattered," so, in its untrammelled scope, it likewise imports that of the two parties the fitness for "union" was equally predicable. So declares the inherent rule of language. If either of the parties to be united exist not as yet, the other exists not, inasmuch as two *likes* in the predicability of conjunction are demanded by the unviolated expression: for with one party ready and the other unready, the "redication" limps and is rhetorically uncandid, does not tell "the whole truth". To allege, therefore, that it is "anticipatory", is to assert (the phrase however being thus rendered inelegant) "anticipation" of *both* the parties. Such is the law of speech, the natural construction: the other view, that *these* were in being and *those* a nonentity as yet, is forced, and, like all irregular meanings, requires a clear necessity, though even then the language becomes unapt and unfair; and very hard will it be to show necessity here. And were it shown, that very necessity would rather imply an equal necessity for another shape of the sentence. For example: You are introduced by a stranger to children of his, and he adds, 'I hope yet to assemble all my offspring in my house': would you not infer, unavoidably, that he had offspring elsewhere, "scattered from home, whom he desired to "gather together" with the unscattered? and would it not be crude fancy to think he only "anticipated" children yet unborn? The erudite Mastix himself would recoil *instinctively* from the deformed "predication."—My surprise was not small, when he proved, in the twelve, the seventy, &c., what I had assumed, (though the Jewish Church, then merging in those, is the proper stock for the graft,) that "God" *had* unscattered "children" when the prediction was uttered,—great my surprise, for he thereby established his own refutation.

Concerning the Corinthians, Mastix and I agree that St. Paul 'prepared' them for baptism; and I add besides, that he advanced them afterwards. That 'preparation' the apostle terms "begetting" them. Mastix and his authorities, both learned yet both nodding wonderfully at this point, say he "begat" them as their *teacher* in the gospel: but himself declares, "though ye have ten thousand *instructers* in Christ, yet have ye not many fathers," whereas the "ten thousand" *were* their "fathers" in the sense of Mastix; which sense, of course, here falls to the ground. What remains then, but that St Paul "begat" them *again*, regenerated them, properly though instrumentally? And as he "baptised [almost] none of them", he did not communicate their baptismal regeneration. The new birth therefore which attended 'preparation' for that sacrament was a *different* one. All this is scripture, pure scripture, for a "regeneration" other than that of the font. And the uninspired, adjunct "moral" may be rejected by any who will furnish a better.—In what Mastix says of the other passage to the Corinthians, there is neither *substance* nor the shadow of it.

And if there be meaning in what Mastix writes of the text in Galatians, it is that there may be "pangs of labor" with no reference to "the birth" that occasions them! He actually desires me to "prove" the contrary by "scholar-like criticism!"

Mastix himself educed from Gregory the doctrine that grace is *given* in baptism and taken into *possession* by renovation. These points are as *facts* in the present argument; but the possession is effected through the "ability bestowed in baptism" is a mere *explanation*, the convenient hypothesis whether of Gregory or Mastix. So I gathered the *facts* as my due, leaving the hypothesis for the sustenance of those who live on such things.—On the other passage from Gregory, Mastix 'gives in his adhesion' to the further *hypothesis* (contrary to Jerome, though agreeing possibly with Augustine), that, when hypocrites come to the font, "the water is water" only, and yet they are "regenerated,"—*query*, with or without the Holy Spirit? for, the assertion that "the Spirit nowhere *manifests* His effects in them" determines not this point. The passage betrays a lameness in the theory of one regeneration, for which the only effectual remedy is that of two: and accordingly I took this also as my rightful spoil.—The referring to baptism, by Gregory, "renovation," as well as "regeneration," matters little in this debate; for the words are often convertible and indeed used synonimously, and no one doubts that it was the usual patristic opinion, that a moral germ or primary deposit is conferred in baptism. All I have alleged, as to the Fathers, is that they did not, as indeed they could not, adhere out and out to this opinion, but that rays of the more perfect truth occasionally shone upon them, that the two leaflets of the maple-seed *would* peep out whenever the shell was strained apart. This involuntary acknowledgment they could not avoid, even when hypocrites coming to baptism were a mere "exception", and professing Christians remaining and intending to remain unbaptised were unknown With what readiness then would they have discerned, and with what avidity embraced, the scriptural solution, the self-demonstrating solution to a mind imbued with scripture, had they known what being uninspired they could not foreknow, had they lived in centuries of the abounding anomalies!

My word "squatter-like" offends Mastix:—very needlessly however. The providence of God governs His ordinary spiritual dispensation; and hence, as there are "squatters" upon earthly property, so are there millions of "squatters" upon the property that comes from heaven. Mahomedanism is a grand "squat" upon parts of Christianity, and is superior to heathenism in general. Infidels, in Christian communities, "squat" upon Christian principles, Christian examples, Christian influence, to which their systems have no right; yet some of them exhibit, as the result, what we tremblingly hope will prove "works of the Spirit". What marvel then, what offence, if myriads, immeasurably higher on the religious scale, have a *squatter* "possession" of far better things, to which, through ignorance or wrong teaching and training, with the concomitant and almost ineradicable prejudice, they have not made good their "title" by the sacramental and regenerating adoption of the font? "Squatting" possession is wrong, every where, but the sovereign can remedy the defect.

The acute Mastix at length understands what I mean by baptismal regeneration! Surprising! But he will not yet learn, though I have been explaining these two months, "whether any spiritual effects are wrought upon the soul in baptism, and what they are?" Surprising again! Nor will he perceive, in all that I have written, "what moral regeneration is, and when it is conferred". My advice is:—Read Acernus over again; it is not time yet for another recapitulation; he is a poor pedagogue who prompts his pupil before he is persuaded he has done his best.

As the 27th Article declares "the promise of the forgiveness of sin" to be "visibly signed and sealed" at the font, and of course not then (necessarily nor ordinarily) performed, and the pardon irreversible bestowed, that dogma binds both Mastix and me. That authoratative decision is his doctrine as well as mine; it is the doctrine of every true son of our branch of of the Church Catholic. His explanation of the dogma, and mine, affect us, and possibly our readers, but not the article or the Church in themselves. And if the Offices *appear* to to clash with that decision, neither he nor I have the shadow of a right to maim or weaken the one or the other, in the effort to make them look more coincident: our only function is, to show that the apparent difference is not a real one. Thus loyal to our whole Standards, the faithful and valiant Mastix may propound his explanation. And, with all deference, I offer mine.—There is no contradiction or discrepancy in the two sets of Standards. The pre-eminent "forgiveness of sin" is in the day of judgment; for that complete and perpetual absolution is not, as some virtually define it a mere phantasmagoria or "diffusing view" of what has already transpired on the earth, whether in baptism or in the gloom and the flash of the ardent soul of a right-hearted (though wrong-thinking) enthusiast, but one of the most real of all realities:—and of that final and eternal "forgiveness," of which we are incapable while yet under probation, the "promise" is "signed and sealed" in baptism.—Thus the Article is scrupulously satisfied; abundant significance, natural, sound, wholesome, most edifying, is secured to it,—though it admits and includes more, as will be seen. Sacrament of things are called by the names of the things themselves, and that, no as mere figures, but as being all the reality of the things adapted to our present condition, all that in our mortal imperfection, and too readily mutable propensity, we are competent to receive. In this sense it is, that the sacrificial feast gives us the truly offered up body and blood of the Victim, in the sacramental food, and is our pardon and our unending life and bliss.—it being thus the sacrament of immortality. And in this sense, baptism, as it is frequently termed in the Prayer Book, is verily the forgiveness of sin, in an "earnest," or previous instalment actually conferred, of the entire and everlasting gift; and, both as the solemn forensic "earnest", and in virtue of the covenant nature of the rite itself, it is the *title* to that full possession, as well as to all the grace which in this life prepares us for it, and to all the concomitant remission which, if not forfeited, will be ratified and perfected in the ultimate acquittal. The stream of "justification by faith only," that is, of pardon and acceptance in the death and the merits of Christ alone, flows through prayer, through repentance, through personal faith, through the sacraments, till it swells to the full tide of celestial favor and glory: but baptism is the *covenant* "earnest," it is the *title*, distinctly, to pardon and acceptance, to *every thing* pertaining to the everlasting covenant. If receivers of the sacraments have not the reality of piety, they obtain not the reality whether of the "earnest" of their pardon, or of the banquet of their expiation; but the covenant proper, secured by its conditional tenor from desecration, is actual and perfect with all; so that the font is, to each and every one, the "signed and sealed promise" of God's irrevocable "forgiveness of sin" through Christ, —and this, including both past sins and those over which the stream of "justification by faith" has yet to flow. This is the covenant adoption, all this,—this, the regeneration of baptism, "new birth unto justifying righteousness",—an *accomplished* work in all who come to the font; while moral regeneration, the effective solicitude for and change to holy principles and practice, as far so men have learned them, may come before the rite, may come with it, may come afterwards, may not come at all, —the covenat relation, however, being and continuing the same thing in the different cases, till probation be past. All who know what a *bond* is, with "consideration" can understand the baptismal contract, all who comprehend what is a fair *bargain*. And all who will give the matter as much thought as they do to a bond or to a bargain, can discern the several meanings of the 'forgiveness or remission' named in the various Offices, It Mastix think they want assistance he will find in the "Essay on Regeneration" (p. 122) what may help him in rendering, '—those hints being submitted of course to his abler handling.—No disagreement whatever, I repeat, is there between the Articles and the Offices.

This portion of Article xxvii. I place under the further protection of Tit. iii. 5. The Almighty saves us "by the washing of regeneration, AND renewing of the Holy Ghost,—*not* by [real] baptism alone,—wherein that "salvation," the "forgiveness of sin" for ever, is only "promised."

The gamut of anonymes against me is complete, having reached the octave in "Advocate". His opinion is quite peculiar. He would rank the prediction of Caiaphas among those not yet come to pass. When he shall have established this conjecture, Acernus will quit the field; for the experience very long ago of a morbidly glowing brain and a morbidly yearning heart, in meddling with unfulfilled prophecy, has effectually warned him against repeating that presumption. But, by the commentators within his reach,—for he does not reject, but welcomes, aid and guidance in matters of learning, though he does repel overbearing authority in the privilege of thinking, granted by Heaven and to Heaven responsible,—he is encouraged still to understand the word (one in the Greek) "scattered abroad" of a dispersion *then* a fact, not of doctrinal and ecclesiastical alienations then to *become* a fact, and requiring a superinduced concord or "gathering together in one" *yet* to become a fact.—He sees no counterpoise, for the erudite expositors, in the intimation of a "grammar" that the interpretation of Advocate is a Hebraism which may have been adopted into the Greek gospel. A slender exegesis, it may be apprehended.

If I rightly understand Advocate's piece, he allows a moral regeneration, and that it is distinct from the baptismal: in the main point, therefore, he upholds the maple leaflets and agrees with me; and the episodical discussion about a text dwindles, in a controversy like this, into somewhat of amateur pigminess. So do comparisons between the Church regeneration of the Jews, and that of the Christian font; things may both differ and agree. That the moral regeneration of the heathen, which he seems to allow, their "feeling after the Lord," did not prepare, i. e. predispose them to accept the gospel, is a theological surmise I never before encountered; and it gives me the uncomfortable impression that he fancies a kind of moral new birth which is *not* being "born from above"; an impression somewhat increased by the energy with which he appropriates and confines "*spiritual* regeneration, *spiritual* adoption," to baptism. He names a few hypotheses to impound and impale my view of the "scattered abroad"; of which, contrary to his prognostication, I accept the first, omitting one word ("universal") which is deceptive in offering an apparent change of sense that is not real, and which is not in the scriptural record, and ought not to be smuggled in elsewhere,—the Holy Spirit, by Caiaphas, speaks of "that nation," not 'that universal nation': and the very meaning is—'that the scatterred would be congregated with that nation', with that Church, with *the* Church, for, with the Jews, the 'nation" and the Church were identical. The "scattered" to be thus "gathered" were "children of God," morally regenerated by the Spirit of the Most High.—Moral regeneration did its office even on the day of Pentecost, for it was those who "*gladly* received the word" that were baptised,—first the gracious heart, then the font,—and the gracious heart was the determiner when the Holy Ghost was working in miraculous energy. A noble distinction, accorded by the SOVEREIGN to moral liberty and moral regeneration. With friendly regards,

January 18th, 1849. ACERNUS.

P. S. Some of the remarks of "S." do not implicate my argument; but, as there is no other respondent, it falls upon me to notice his contribution. I make no objection to "the *possibility* of a [latent] moral influence being exercised" as early as infant baptism, or "in baptism"; for I hold that that 'latent influence,' meaning both capacity and inclination superinduced, is given by the Holy Spirit to "every man that cometh into the world" from the moment he "comes into" it. But "possibility" is no basis for doctrine; there must be proof; and, on the point before us, that proof must be, that there was no such influence before, and that it was communicated precisely at the font,—and this, to complete the doctrine, as applied to a 'moral baptismal regeneration,' in the case of adults as well as infants. The thought is both pleasing and correct that there is a developing moral influence in "the moral beauty and loveliness that beams from the faces of mothers" and friends. it affects children most, but likewise adults. It requires, however, the *previous* gift of moral capacity and inclination, which are to be thus developed. And, as it is equally cognizable in the unbaptised and the baptised, whence come this capacity and inclinatien in the former? That the heart *may* be "touched" directly by the Spirit at the font, moral sensibility having already been thus conferred, no believer in omnipotence can doubt, but, with the dreadful over-proportion of the baptised wicked to the baptised good, the evidence of cognisable fact is not only wanting for the mono-baptismal view but is against it; and thus the possibility remains a *mere* possibility, and, to be of any availing account, requires very strong and very explicit assertion in the holy volume,—assertion far more positive and irresoluble than any I recollect to have seen. There, lies *that* difficulty in S.'s doctrine; not in a question of possibility, but in overturning what philosophy regards, upon the *known* facts, as a refutation of it. An almost crushing *burden of proof* is on the dogma, and must be thrown off. And, when the appeal lies to scripture, this cannot be done by overtaxing men's faith, or by citing the Fathers with their tufts of maple seeds or without them, or by charmful analogies and illustrations.

With the usual theological *opus operatum*, my argument is concerned. If any choose to call an *opus operatum* the absolutely complete covenant engagement, in every case, effected in baptism, and making, in every case, the baptismal new birth,—it is exactly what I maintain.

The "scattered" were morally born of God, and thus were "children of God" morally, before they became His children baptismally.—In not perceiving this, S. no doubt was inadvertent. ACERNUS.

Jan. 20, 1849.

N. B. The indulgent reader will have observed that these two or three columns are in reply to some six and a half.

OMISSION *in Acernus on the first page of January 20th.*—In paragraph second, the third sentence should read thus.—"This universal endowment enables each individual (inasmuch as "He tasted death for every man") to be conscious of sin, and sorry for it, and to turn from it in heart, with the concomitant faith that goes out of self to "feel after" a redemption, however faintly men may perceive the change, and however little of it *they* may see in the life of those immured in ignorance or idolatry."

ERRATUM in Acernus published January 13. For *mons-baptismal* read *mono-baptismal.*

THE CHURCHMAN.

New-York, Saturday, Jan. 27, 1849.

JAN'Y 22, 1849.

Mr. Editor: Through a mistake of the Printer, the article on "The Dedication of Churches," in the last No. of the New York Ecclesiologist, did not appear, as it should have done, in the form of a communication; though the fact of there being an editorial appended to it, sufficiently showed its character. On account of your commenting so particularly upon it, in your last week's paper, some of your readers may have been led to suppose that it was an editorial. Will you be kind enough to assert the contrary. An editor, as you well know, can not be held accountable for every expression used by his correspondents.

With all respect, THE EDITOR.

The article referred to, in the Ecclesiologist, is headed, "*The Dedication of Churches,*" and the running title of it is, "*The Dedications of Churches.*" Appended to it is the following note, in brackets, from the editor:

"[THE DEDICATIONS OF THE CHURCHES IN THE UNITED STATES."—(Here follows a list of the names, or as the editor of the Ecclesiologist calls them, the *dedications*, of all the Churches in the United States, as St. Matthew, St. Peter, &c.)—"Christ Church, as our correspondent surmises, is the most common dedication in this country, and after it probably Trinity, and then either S. Paul or S. John. Twelve churches are dedicated in memory of S. George, eleven of S. Mary, and six of S. Anne. In memory of S. David there are four churches, of S. Margaret two, of S. Patrick two, and of S. Helena two. We would be obliged to any of our correspondents who will give us information as to who S. Furnam was, whose name is connected with the parish at Loretto, Essex Co., Virginia.]"

Now there is nothing in this editorial note which can lead any one to suppose that the article to which it is appended had not been read before the Society's Committee, who we suppose were the editors, and we accordingly wrote under the impression that it had been so read, and that it was published with the Committee's sanction. Could we have known that the article was merely an anonymous and individual contribution, we should probably not have noticed it at all; certainly not without exonerating the Society's Committee, and the editor, from the responsibility which the latter disclaims.

The Naming of Churches having been recently brought somewhat conspicuously into public notice, we take the liberty of stating some views on the subject, formed in accord ance with counsels thereon given many years since by the Bishop of this Diocese.

The various proper titles of the Deity, and of either Person in the Trinity, are suitable as names of Churches.

Grace—that attribute of God which includes all that He has counselled and done for man's redemption, pardon, and justification, for his renewal unto holiness, and for his guidance and help in the work of his salvation—is peculiarly meet to be commemorated by consecrated monuments devoted to the honor and worship of God.

Zion—that "mountain of the Lord's house, the joy of the whole earth," which, once the centre of God's Church militant, was made by Him a type of the same Church in its more glorious Christian dispensation, and in its eternal triumph in heaven—furnishes a name peculiarly appropriate to a Holy Temple; and so does *Calvary*, that other hallowed mount whereon was consummated the Great Sacrifice for sin, of which the solemn commemoration is a leading object in the consecration of a Church: and in the same connection, *The Holy Communion* is a name of which evangelical faith and piety cannot but approve.

St. Michael, St. Gabriel, and *Holy Angels* are titles of obvious propriety.

Touching human names, the idea of a *patron-saint* is inconsistent with a sound Catholic view of the subject; and the very term, as well as its correlative expression, "Dedicated *to* a saint," ought to be utterly discarded. The popish heresy of canonization, which involves heretical views of the Catholic doctrine of the intermediate state, should not have even seeming deference paid to it. The only safe and proper rule appears to be, to confine ourselves exclusively to the names of saints recorded in the Bible, whose good characters are vouched by that inspired Book: else, there may be danger of feelings and purposes of a very mistaken, or of a worse, kind, leading to the selection of names, which, though possibly canonized, have, at least, but doubtful claim upon the respect and reverence of Christians; and danger, also, of undue adulation, or of party or other improper views, leading to indiscreet selections of the names of venerated men recently departed. In this connection, it is perhaps not improper to state the fact, that soon after the decease of Bishop Hobart, a church was organized in this Diocese by the name of Hobart Church. This was an honest and warm hearted expression of love and reverence eminently well merited. The proper document was transmitted to this city with the view of having the parish received into union with the Convention. Agreeably to the canons, the incorporation required the approbation of Bishop Onderdonk We need not say that no one would have gone farther than he in any rightful expression of reverence and love for the memory of Bishop Hobart. On the principles, however, herein referred to, he conscientiously objected; and on consulting with a few clerical and lay friends, who had been high in Bishop Hobart's confidence, and were among his greatest admirers, he found that they coincided with him in opinion; and he had no difficulty in persuading the gentlemen who had the document in charge, to withhold it. A short time after, the parish was re-organized under the name of one of the Evangelists, and was, at the next Convention, received into union.

All Saints, Holy Evangelists, Holy Apostles, Holy Martyrs, as designating companies of eminent Scripture saints, are obviously very suitable names of Churches.

Man's "own reason, and sense of the natural decency of things," have often led to monuments commemorative of *events* and *things*, as well as persons. It is well that this too has been hallowed by the Church, and consecrated to God's glory, in her giving to her temples such names as *Redemption, Atonement, Covenant, Annunciation, Advent, Nativity, Epiphany, Crucifixion, Resurrection, Ascension,* and *The Holy Cross.* Surely our respected brethren of "The New York Ecclesiologist" must have, for the moment, overlooked their own pious regard for events and things so dear, and so full of meaning, to devout and holy men, who prize the faith once delivered to the saints, when they said of such names that "they really mean nothing at all;" and "that they aptly enough symbolize modern teaching, which deals rather with words and emotions, than with men and things—with abstractions, rather than realities —in a word, with what is subjective, rather than what is objective." The *Church's* estimate of such events is shown by her Calendar. If her Holy *Day* memorials of them are right and proper, fair analogy, as well as the "realities" of strengthened faith and piety, thus produced, should commend her Holy *Temple* memorials of them to the devout acquiescence of her members.

For the Churchman.

Mr. Editor,—I read with much pleasure and profit the articles in your paper in elucidation of the rubrics. It is not to be supposed that they who are already enlightened should feel as much interested in such communications as those who are less informed, and have not other means of information at hand. Being myself one of this latter class, I would humbly inquire in regard to the two Exhortations pre monitory to the Holy Communion, whether the same discretion is understood to be allowed in reading the second as in the case of the first. By the rubric preceding the first Exhortation, the minister shall read either the whole "or so much thereof as, in his discretion, he may think convenient." "Or," by rubric preceding the second Exhortation, "in case he shall see the people negligent to come to the Holy Communion, instead of the former he shall use this Exhortation." And the question is, Whether when he has occasion to read this Exhortation instead of the former, he is allowed the same discretion as in reading the former? Is he obliged to read the whole of the second Exhortation, if any of it; or may he, as in case of the former, read "so much thereof as, in his discretion, he may think convenient?"

S. A.

We would suggest, in reply to the above, that because the rubric allows the curtailing of the first Exhortation, the minister has a right to curtail it; and because the rubric does *not* allow the curtailing of the second, the minister has *no* right to curtail it.

It is pleasant, however, to see, when we can, the *reasonableness* of the Church's provisions. We think there is good reason why this distinction should be made between the two. Each Exhortation prescribes the mode in which the minister is to give the simple notice that the Communion is to be administered on a particular day. For this purpose the commencement of the first is amply sufficient. But each has also a further bearing. Besides this simple notice, the first embraces, 1. A brief notice of the nature and object of the Eucharist—"to be by them," &c., to "kingdom of heaven;" 2. A general reference to the duty of worthy receiving—the remainder of the first paragraph; 3. Particular means of preparing for being "worthy partakers"—the second paragraph; and 4. An invitation to come to God's minister for the comfort and counsel of which need is felt. The minister is allowed to omit either or all of these additions to the simple notice, at his discretion.

In the second Exhortation, however, there is but one subject added to the notice, and that is, a powerful enforcement on negligent Christians of the duty of communing. As before intimated, the beginning of the first Exhortation is amply sufficient for the mere notice. If the minister thinks proper to add this enforcement of the duty of communing, the structure of the second Exhortation hardly admits of its being curtailed; every sentence being so closely connected with the one object of the whole: and this, we suppose, is the reason for not extending to it the right of curtailing.

Of English Ecclesiastical News by the America there is not much of general interest.

Among the books preparing for publication by the Messrs. Rivington, we observe Bishop Hobart's Companion to the Altar, from the Twenty-first American Edition, edited by the Rev. John Collingwood, M. A., Minister of the Episcopal Chapel, Duke St., Westminster.

The Education Question continues to excite great attention among Churchmen. The Committee of the National Society have declined to summon a meeting of the subscribers, as they had been requested by very many, upon the ground of a doubt whether it is consistent with the Charter; which decision has given great dissatisfaction. A large meeting of the Clergy of the Diocess of Chichester was held on the 19th, ult., in the Cathedral Library, at which Archdeacon Manning presided, supported by the Bishop of Glasgow (late of the Diocess). A petition to Parliament was adopted, praying that the powers of the Committee of Council on Education may be clearly defined, and Resolutions were adopted expressive of distrust and apprehension as to recent State movements in the matter of schools.

The Lion-Hearted Bishop of Exeter is doomed, we fear, to be continually baited by rabid Dissenters and Radicals. Subsequently to a recent decision of his, in the case of one of the Clergy of Plymouth, which did not satisfy certain agitators, a public meeting of laymen was held at a hotel in that town, the proceedings of which were of the most violent, disgraceful, and impious character—worse than anything which we ever knew to occur at the lowest political meeting in this country. Among other like transactions, a Mr. Ellworthy read passages from Lake's '*Officium Eucharisticum*,' —one of our standard devotional books, by a most holy and spiritually minded man,—referring to such duties as abstinence, fasting, and the like, which were received with "*cheers and great laughter*"! Before adjourning they adopted a Memorial to the Archbishop of Canterbury, praying him to introduce a Bill into Parliament for defining the Ceremonial of the Church, confirming the supreme authority of the Thirty-nine Articles, &c., &c.

Archdeacon Churton has recently published, in a letter to the venerable Joshua Watson, an account of a singular literary fraud practised on the memory of Bishop Jeremy Taylor. He refers to the "Contemplations on the State of Man," which has been long circulated under the name of Taylor, and received the endorsement even of Bishop Heber, who grounded thereon remarks disparaging to the great Divine. Mr. Churton has now proved, beyond all dispute, that the work in question is not Taylor's, but was manufactured from a work of a Spanish Divine—Niremberg—who flourished at the same period with Taylor. It did not appear until seventeen years after Taylor's death.

A Synod of German Bishops has recently been held at Wurzburg, at which most of the great ecclesiastical dignitaries of Germany were present, such as the Archbishops of Cologne, Friburgh, Munich, and Bamburgh, the Bishops of Augsburg, Eichstadt, Culm, Limburg, Munster, Osnaburg, Spires, Treves, &c. The proceedings were opened by a solemn service in the Cathedral, and were strictly private. Several eminent doctors and laymen were allowed to be present. The Archbishop of Cologne was elected President. Amongst other business the Assembly prepared an Address to the German People, and a Letter to the Pope expressive of their attachment and submission. It is observable that this Council was convoked without the formal authorization of the Pope. It is generally supposed that it is intended to be the prelude to a more complete National Council which will effect great changes in the discipline of the Church.

An important meeting of the Romish Clergy has also been held at Mayence, at which M. Dollinger said, that the great question was no longer between Catholicism and Protestantism, but between Christianity and anti-Christianity. A great irreligious movement seems likely to take place, similar to the Infidel movement in France at the first Revolution.

Several Book Notices were prepared for this paper, but from the great pressure upon our columns, we were compelled to omit them. Also, a very interesting letter to the Agent of the N. Y. B. and P. B. Society, is omitted for the same reason.

The following is the correspondence to which we referred last week as sent to us by the Rev. Mr. Winslow.

STATEN ISLAND, Jan. 1, 1849.

Dear Sir.—We, the undersigned, have been delegated by your friends as a committee to present to you this testimony of their esteem,* and likewise to express, through this means, their admiration of your conduct through the entire continuance of the *yellow fever*, which proved fatal to so many of our neighbors and friends. When the Island was almost deserted you stood firm to your duty, and was at no time absent for a day. We, the committee, feel honored in having been delegated to execute the wishes of the annexed names†—all of whom, my dear Sir, be assured, appreciate your endeavors in comforting the distressed, and rendering all the consolation in your power to the sick and dying, during that melancholy visitation. With grateful thanks for your past services, we subscribe ourselves, with great respect and esteem, your friends,

J. H. VANDERBILT,
WM. H. MERRY.

To Rev. GORDON WINSLOW.

* The presentation of a horse and carriage.
† Some 60 gentlemen of Staten Island.

FORREST COTTAGE, S. I., Jan. 1, 1849.

Gentlemen.—I take the earliest moment to reply to your esteemed favor of this date, and to make my acknowledgements for the very valuable testimony of respect, &c., which my friends have been pleased to present at your hands.

I assure you, Gentlemen, that I highly appreciate this generous compliment, both for the kind sentiments which it conveys, and for the beautiful and valuable consideration through which it has been conferred.

As for the *establishment*, nothing could have been more appropriate to my position, better selected,—or more acceptable.

In regard to the services to which you are pleased to refer as meeting your approbation, I am obliged to say, that I can recall no services rendered to the sick and afflicted which were not dictated by humanity, demanded by our religion, and made especially obligatory by the vows of my office, and which, I hope, by God's help, I shall never fail to regard as paramount to all personal considerations.

Be pleased, Gentlemen, to accept, for yourselves and for those whom you represent, my best respects and kindest wishes, and allow me ever to remain your faithful friend and obedient servant, GORDON WINSLOW,
Rector of St. Paul's Church, S. I.

To J. H. VANDERBILT,
W. H. MERRY.

New Publications.

THE MATRICULATION ADDRESS of the Rev. Prof. HAIGHT to the Students of the General Theological Seminary at the commencement of the present Seminary year, has been brought out in a style that does great credit to the publisher, Mr. Dana, No. 20 John street. The Address, which is founded upon the admonition of St. Paul—"Young men exhort to be sober-minded," is exceedingly pertinent to the occasion, and to the times; and its earnest, sensible, and wholesome cautions are well worthy of Dr. Haight's position as Professor of Pastoral Theology and Pulpit Eloquence. We hope the Address will be generally read, and shall feel it to be only a duty to our readers to transfer it entire, with the author's permission, to our columns.

The JANUARY number of the EVERGREEN has come to hand just as we are going to press. It appears in a new dress, with a beautiful column border, and a far more attractive cover. It is embellished with a highly-finished picture of St. Luke's Church, in this city—presenting a picturesque appearance. It is by far the best engraving that has appeared in any of the numbers.

We regret we have not room to speak of the contents, which are as varied and interesting as usual; but we take pleasure in commending the execution of this number as in every respect creditable to the publisher, and bespeak for it the encouragement and patronage of Churchmen.

The Messrs. HARPERS have issued the *fifth* volume of their neat edition of Dr. CHALMERS'S POSTHUMOUS WORKS, being the second volume of the SABBATH READINGS of that distinguished writer.

MATTESON'S ELEMENTARY ASTRONOMY, published by Huntington & Savage, is one of the most attractive School Books on this interesting and important subject, which we have seen. It is fully and beautifully illustrated.

Domestic Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of Maryland, Acting by request of the Standing Committee of the Diocese.*—Third Sunday after Epiphany, morning. In the Church of the Annunciation, New York, preached and confirmed 23 persons.

MARYLAND.—*Confirmation.*—On the First Sunday after the Epiphany, in the Church of the Epiphany, Washington, six persons were confirmed.—*Church Times.*

A PASTORAL LETTER

To the Clergy and Laity of the Diocese of Maryland.

Dear Brethren.—The occurrence of a case of Asiatic Cholera within the Diocese appears to me a fit occasion to provoke you to joint prayer, both public and private, that we may be delivered from so great a calamity as the visitation of the pestilence, or if in the will of God we be called to suffer, may find grace and heavenly consolation in the endurance of our chastisement.

In order thereto, I set forth the following prayers for public use as directed in the titles; and add two others which are humbly but earnestly commended to my brethren, of all orders and degrees, for use, as they may see fit and have opportunity, in their private devotions.

Should the pestilence be permitted to prevail among us, I recommend to my reverend brethren, the clergy of parishes and congregations in cities, towns, and villages, to open their churches for the Daily Morning and Evening Prayer, and to celebrate the Holy Communion weekly, at the least. Would that this could be always done! But when the Lord's messenger is among us, placing death and eternity as it were before our very eyes, it is the least that we can do. Its obvious fitness must be felt by all.

Let us not forget, meanwhile, that prayer, to be acceptable must be the prayer of faith! and that where faith is, there will be repentance, amendment of life, and fruitfulness in all good works. Let all unnecessary expense be retrenched, that the saving may be given to the poor, the suffering and the destitute. Let our alms go up before God, together with our prayers, and the tears of humble contrition for our sins, and hearty, undoubting faith in the blessed Atonement and Intercession of our only Mediator and Lord, Jesus Christ, render both availing. In Him alone we can hope to find access to the throne of grace and mercy; through Him, if we believe in Him and love Him. we know we shall obtain it.

May HE, who liveth and was dead, and is alive for evermore, Whose are the keys of hell and death, bless, preserve, and keep you, now and for ever!

Your faithful and affectionate brother and servant in Christ.

WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

January 15, 1848. [*Ib.*

VIRGINIA.—*Services by Bishop Johns.—Confirmations.*—October 9th, 1848, St. Paul's, Lynchburg, 1; 10th, Trinity, Bedford, 1; 15th, Pittsylvania Court House, 3; 17th, Christ Church, Henry county, 1; 22d, St. John's, Halifax county, 7; 24th, Charlotte Court House, 1; 27th, St. John's, Lunenburg, 1; 28th, Old Church, Mecklenburg, 3; 31st, St. Luke's, Mecklenburg, 3. December 17th, St. James's, Richmond, 3; 19th, Grace Church, Petersburg, 8.

Ordinations.—November 26th, 1848, St. Paul's Church, Richmond, Jno. Howard Smith to Priest's Orders. Sermon by the Bishop. Candidate presented by the Rev. Mr. Norwood, who, with the Rev. Wm. Duvall, united in the imposition of hands.

January 3d, 1849, St. Paul's Church, Richmond, Daniel Francis Sprigg, to Priest's Orders. Sermon by Rev. G. Woodbridge. Candidate presented by Rev. C. J. Gibson, who both united in the imposition of hands.

Consecration.—Oct. 7th, 1848, Ascension Church, Amherst Court House.—*Southern Churchman.*

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 16th inst., the Treasurer has received the following contributions:

From Fort Gibson, Ark, communion offerings, 20; St Paul's ch. Portsmouth, R I, 5 65; Christ ch; Pomfret, Ct, a thank-offering, 5; a Christmas offering, from a class in St Matthew's ch, Jersey City, 2 60; St Peter's, Johnston, R I, 20; St Peter's ch, Spottswoode, N J, 3 55; Ch of the Holy Cross, Troy, N Y, 50; St Paul's. Edenton, N C, 23; St John's ch, Elizabethtown, 1; St Thomas's, New York, 2; H W L, Zanesville, O, 1 50; scholars' offerings, S S, St Paul's ch. Cincinnati, O, half, 15 75; Trinity ch, Branford, Ct, 20; St Mark's, Lewiston, Pa, 10; Grace ch, Sheldon, Vt, 3 50; Christ ch, Grosberg, Vt, 1 50; Christ ch, Fairfax, Vt, 3 28; offertory, St James Chapel, College St James, Washington co, Md, 25; Christ ch, Westhaven, 3. Total, $216 33.

THOMAS N. STANFORD, Treas.,
New York, January 23, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 16th inst:

From St Peter's ch, Spottswood, N J, 2 90; St Michael's ch, Naugatuck, Ct, 2; Christ ch, Pomfret, Ct. a thank-offering, 5; Ch of the Holy Apostles, N Y, 19 37; do. for Athens, 2—21 37; a lady. for suppnrt of Nicholas Fish, China, 25; St Mark's ch. Orange, N J, 24; do, for Constantinople, 6—30; family mite box, 1; S S, St George's ch, Astoria, N Y, for ed. Africa, 20; St Matthew's ch, Wilton, 3; St Paul's ch, Sing Sing, 9 63; do, for Constantinople, 2; S S, of do, for Africa, 3 37—15—to be added to collection of Grace ch, Brooklyn, 2 50; Female S school, colored, St Andrew's ch, Philadelphia, for education of Joseph Bullock, Africa, 20; St Mark's ch, Lewistown, Pa, per W Hale, Esq. for ed. of a boy, Africa, 20; Grace ch. Sheldon, Vt, 3 50; Christ ch. New Brunswick, N J, for Constantinople, 10; St Paul's ch, Portsmouth, R I, 4 35; College of St James, Washington co, Md, Epiphany collection and part of the weekly offerings, for Constantinople, 75; St John's ch, Elizabethtown, N J, of which 2 is for Athens, and 1 for Africa, 26 13; H W L, Zanesville, O, 1 50; Trinity ch, Martinsburg, Va, for Africa and China, 125; S school, St Paul's ch, Cincinnati, O, half, 15 75; St Paul's ch, Detroit, Mich, 30; St Helena ch, Beaufort, S C, for China and Africa, 61 50; do. Mrs Mary B, of do, for ed., China, 25—86 50; Union ch, Montgomery, Vt, J L Clapp, 2; Calvary ch, East Berkshire, Vt, A Willoughby, 5; E Royce, 1; Trinity ch New Haven, Ct, of which 11 50 is for Constantinople, 57; Christ ch, West Haven, Ct, half, 3; St Thomas ch, New York, 109 67; Trinity ch, Branford, Ct, 15; do, for Africa, 5—20; St Luke's ch, Rochester, W N Y, 60; do, for ed. H Whitehouse, Africa, 20; do, S school, ed. Thos Pitkin, do, 20—100. Total, $701 67.

J. SMYTH ROGERS, Treas.,
New York, January 23, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 16th inst.:

Annual subscribers—Prom Mrs Catharine Hecker, 2; Miss Hossack 2; Gulian C Verplanck, 5; S M Hitchcock, 2; Mrs Wm Moore and Miss Governeur, 8; Fred. A Guion, 2; Wm H Priest, 2; S G Raymond, 2; Miss A E Webb, 2; Mrs James Punnett, 3; Floyd Smith, 2. Total amount, $32.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, January 23, 1849 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 16th inst:

Annual subscribers—From Mrs Catharine Hecker, 2; Gulian C Verplanck 2; Miss Governeur, 1; F A Guion, 1; Wm H Priest, 1; S G Raymond, 1; Murray Hoffman, 1; Mrs Jane Punnett, 1; Floyd Smith, 1; Miss A E Webb, 2 —13. H B Whipple, 1; Wm Johnson, 1—donations—2. Total amount, $15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, January 23, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs Stanford & Swords, from T K, 10; J H R, 5.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, January 23, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from J H R, $5.

BENJAMIN EVANS;

Further donations are respectfully solicited, and will be thankfully recetved. They may be left with Messrs. Stanford & Swords, 132 Broadway; or B Evans, 172 Broome street. New York, January 23, 1849.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 16th inst., the following contributions, viz:

From St Fanl's ch, Troy, Rev R B Van Kleeck, special collection, $90.

C. N. S.ROWLAND, Treasurer,
January 23, 1849. 55 Water-street.

To Correspondents.

"An Episcopalian," "O.," "Rockdale," "Veritas," "J. J. R.," "J. S.," and "One of Three Hundred," are received, and will appear at the earliest moment.

Notices.

☞ The Regular Quarterly Sermon will be preached in the Church of the Holy Evangelists, Vandewater street, on Sunday evening next, January 28, by the Rev. John Henry Hobart. Divine service will commence at 7 o'clock.

A collection will be made for the benefit of this Church.

New York, January 27, 1849.

CALVARY (FREE) CHURCH, BROOKLYN.

The Rev. Dr. Whitehouse of St. Thomas's Church, New York, will preach the Quarterly Sermon in Calvary Church, Pearl street, Brooklyn, on Sunday evening next, January 28th. Service to commence at 7 o'clock.

A collection will be made in aid of the funds of the Church.

New York, January 27, 1849.

Advertisements.

NEW ENGLISH THEOLOGICAL WORKS.—The Doctrine of the Incarnaton of our Lord Jesus Christ, in its relation to Mankind and the Church, by Robert Isaac Wilberforce, A. M., 1. vol. $3 50.

Twelve Sermons, preached at the Chapel Royal, by Wm. E. Jelf. D D., 1 vol. 8vo.

The Duty of the Church in Times of Trial, by Julius C. Hare, M A., 1 vol, $1 50.

Presbytery Examined; An Essay—Critical and Historical, on the Ecclesiastical History of Scotland since the Reformation, by the Duke of Argyle. 1 vol. 12mo, $2 75.

Sermons preached before the University of Oxford, from 1836 to 1847, by R D Hampden, D.D, Bishop of Hereford, 1 vol, $3. Jan 27—1t

NEW SPANISH READER.—D. Appleton & Co. publish this day—a New Spanish Reader, consisting of passages from the most approved authors, in prose and verse, arranged in progressive order, for the use of those who wish to obtain easily a practical knowledge of the Castilian langnage, with plain rules for its pronunciation, notes explanatory of idioms and difficult constructions, and a copious vocabulary, being a sequel to Ollendorf's New Method of Learning to Read, Write, and Speak the Spanish Language, by Mariano Velazquez de la Cadena, Professor of the Spanish Language and Literature in Columbia College, City of New York, and Corresponding Member of the National Institute. Washington. 1 vol. 12mo. $1 25.

RECENTLY PUBLISHED—A NEW EDITION.

Ollendorff's New Method of Learning to Read, Write, and Speak the Spanish Language, by M. Velazquez and T. Simonte. 1 vol. 12mo. $1 50. Key to the Exercises, 75 cts.

JUST PUBLISHED,

A Dictionary of the German and English Languages, indicating the accentuation of every German word—containing several hundred German synonymes, together with a classification and alphabetical list of the irregular verbs, and a dictionary of German abbreviations. Compiled from the works of Hilpert, Flugel, Grieb, Heyse, and others. In two parts: 1. German and English: 2 English and Germau. By G. J. Adler, A. M., Prof. of the Germun Language in N Y University. 1 large vol. 8vo. of 1,400 pages. Price $5.

January 27—1t

JUST PUBLISHED, and for sale at the Church Depository, No. 20 John street, New York.

The Combatants: An Allegory, by the Rev. Edward Monro, with four fine engravings, from designs by Darley. Muslin, 63 cents; muslin extra, gilt edges, 80 cents; fancy paper, 37½ cents.

George Austin: or, Patience and Perseverance Rewarded. A Tale; with three fine engravings. Muslin, 38 cents; Library, 30 cts; fancy paper, 16 cts.

Bessie Gray: or, The Dull Child; with a Frontispiece.—Muslin, 28 cts; Library, 21 cts; fancy paper, 12 cts.

The Dog: as an Example of Fidelity; with four fine engravings. Muslin, 25 cts; Library, 18 cts; fancy paper, 10 cents.

The Widow's Son: a Tale of Warning; with a finely engraved Frontispiece. Muslin, 25 cts; Library. 16 cts; fancy paper, 8 cts.

Bear and Forbear: The History of Sarah Allen; with engravings. Muslin, 13 cts; Library, 10 cts; fancy paper, 4 cents.

Norah: The Little Mountaineer; or, I wish I could Read; with engravings. Muslin, 13 cents; Library, 10 cts; fancy paper, 4 cts.

Also, new editions of the several works by Mr. Adams,—works which have attained, as they richly deserve, a great and increasing popularity. They are—*The Shadow of the Cross, The Distant Hills, The Old Man's Home, The King's Messengers, The Fall of Croesus.* These books are put up in several styles of binding, and as presents to persons of any age—the old as well as the young—are perhaps the most graceful that can be selected.

Also, Oxford and American Editions of the *Bible*, and the best Editions of the *Book of Common Prayer.*

Orders from abroad to be addressed to
DANIEL DANA, Jr.,
Agent, &c., New York.

⁂ The List of Books of Instruction, &c. &c. published by the S. S. Union, will be found on the 4th page of the first number of The Churchmad in each month.

November 18—8t

BOARDING School for Boys, at Darien, Fairfield County, Ct., Frederick W. Meeher, Principal.

This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail. Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

REFERENCES.

Rev. Benjamin I. Haight, D.D., New York.
Rev. Samuel Seabury, D.D., New York.
Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut.
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
Robert Lockwood, M.D., Stamford, Connecticut.
Stuart Gillespie, 298 Pearl street, New York.
Joseph Corlies, " " "
October 21.

FOR CHURCH CUSHIONS—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods,—Curtain Materials, Plushes, Velvets, &c., for sale by

F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William
December 30—3m street, near John street.

VISITING GOVERNESS.—A lady who has had long experience in Teaching, is desirous of obtaining one or two additional engagements. Her course of instruction comprises English in all its branches, French, Italian, Pianoforte. Singing, and Drawing.

Any letters (post-paid.) addressed to A. Z., office of this paper, will be immediately attended to. Jan 6—2t$

THE CHURCH ALMANAC—JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

MASKELL ON ABSOULION.—Appletons have just imported An Inquiry into the Doctrines of the Church of England upon Absolution, by the Rev. Wm. Maskell, M. D. 1 vol. 8vo. $3 50.

BY THE SAME AUTHOR,

Holy Baptism, a Dissertation, 1 vol. $4.
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Poetry.

☞ The new volume of the Banner of the Cross commenced with the opening of the present year, and greets us in the new dress previously promised by the Editor. The type is all entirely new, the paper of better quality, and the size enlarged. The whole appearance is very handsome, and we are gratified that our excellent contemporary is enabled to present to his readers a sheet so beautiful. The following verses from the pen of the Bishop of New Jersey, were written for the Banner at the request of the Editor:

THE BANNER OF THE CROSS.

ἐι μη ἐν τῶ σταυρῷ.

Fling out the Banner! Let it float,
 Sky-ward, and sea-ward, high and wide:
The Sun that lights its shining folds,
 The Cross, on which the Saviour died.

Fling out the Banner! Angels bend,
 In anxious silence, o'er the sign;
And vainly seek to comprehend
 The wonders of the love divine.

Fling out the Banner! Heathen lands
 Shall see, from far, the glorious light;
And nations, crowding to be born,
 Baptize their spirits in its light.

Fling out the Banner! Sin-sick souls,
 That sink and perish, in the strife,
Shall touch, in faith, its radiant hem,
 And spring, immortal, into life.

Fling out the Banner! Let it float,
 Sky-ward, and sea-ward, high and wide:
Our glory, only in the Cross;
 Our only hope, the Crucified.

Fling out the Banner! Wide, and high,
 Sea-ward, and sky-ward, let it shine:
Nor skill, nor might, nor merit, ours;
 We conquer only in that Sign.

G. W. D.

Riverside, Second Sunday in Advent, 1848.

For the Churchman.

"Then He arose and rebuked the winds and the sea, and there was a great calm."—*Gosp., 4th Sunday after Epiphany.*

At the helm of the ship the Saviour stood,
 When waked from His rest by the bewildered crew:
As His Eye glanced round on the boisterous flood,
 It "clapped its hands" stilly at the novel view!

The Helmsman of worlds that o'er it voyage sparkling—
 The toss of its waves were but ripples of air;
A word smote the flood that o'er them curled darkling,
 And voiceless it fell—for its Maker was there.

Fit emblem, the Deep, of the world of emotion,
 Where tempests of passion unbridled sweep free:
Fit emblem, the Saviour rebuking the ocean,
 Of works more divine, O my spirit, in thee!

Thou hast marked one lone ill wild tempests presaging;
 More mighty than worldwinds that brood o'er the main;
Beyond all thine art came its perilous raging,
 And hope thou hop'dst never to blossom again.

Thou hast known all thy strength poured forth as the water:
 Thy fancy hath conjured the gloomiest fears;
Till thou hast believed that of gloom thou art daughter,
 And over thy lot shed most plentiful tears.

Thou hast wept some past sin exacting indulgence;
 Like a vampire it clung till thy strength turned pale:
No path shone, retreating, with kindly effulgence
 Thy weapons all broken in fruitless assail.

Thou hast known what it is to feel friendless, forsaken;
 Thou hast said thou *art* friendless, forsaken of God!
In the net of despair have thy footsteps been taken—
 Thou wert sinking deserted beneath the dark flood!

What meaneth that voice in thy deepest abidings?
 How softly it cometh yet near and more near!
Now start all thy foes from their innermost hidings—
 Thou art parting with hope who wast breathless with fear.

'Twas the voice that once humbled the dark curling ocean—
 From death's yawning portals the sailor still saves:
And zephyrs the stormiest mental commotion,
 To Him who thus rules both the wind and the waves!

At the helm of thy thought He vigil stood keeping:
 Thy bark moored unharmed in its haven and home:
Then wearied, it may be, thyself wert fast sleeping,
 Or watching, had murmured day never would come.

'Tis past—and thou standest before Him a freeman:
 He saved thee from dangers unknown on the main;
Be grateful—excelling the tempest-tossed seaman,
 And prayerful believe Christ for ever doth reign!

New York, Jan. 20, 1849. H. W. S.

Selected Matter.

From the Church.

THE PURITANS.

For some time bygone the "Denominational world" have been looking forward with no small interest for the appearance of Mr. T. B. Macauley's History of England. From the known political predilections of the Honorable gentleman they have been anticipating a vindication, if not a panegyric of Nonconformity, and of the principles and proceedings of the fanatic wretches in particular, who, during the Great Rebellion, incurred the curse of Royal and innocent blood. Mr. Macauley's work not being yet published we cannot, of course, say to what extent these expectations have been realized, but judging from some extracts which which have come under our notice, we strongly suspect that the forthcoming history will not be overly popular among the class to which we have referred. The men who in the pulpit and on the platform are wont to canonize sedition and intolerance in the persons of the so called Pilgrim Fathers, cannot well fail to recoil from the truthfulness of the following graphic, and by no means overdrawn portraiture of Puritanism:—

"Morals and manners were subjected to a code resembling that of the synagogue when the synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles resembling those of the Pharisees who, proud of their washed hands and broad phylacteries, taunted the Redeemer as a sabbath breaker and a wine bibber. It was a sin to hang garlands on a Maypole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear lovelocks, to put starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these, rules which would have appeared insupportable to the free and joyous spirit of Luther, and contemptible to the serene and philosophical intellect of Zwingle, threw over all life a more than monastic gloom. The learning and eloquence by which the great reformers had been eminently distinguished, and to which they had been, in no small measure, indebted for their success, were regarded by the new school of Protestants with suspicion, if not with aversion. Some precisians had scruples about teaching the Latin grammar because the names of Mars, Bacchus, and Apollo occurred in it.—The fine arts were all proscribed. The solemn peal of the organ was superstitous. The light music of Ben Jonson's masques was dissolute. Half the fine paintings in England were idolatrous, and the other half indecent. The extreme Puritan was known at once from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the up-turned white of his eyes, the nasal twang with which he spoke, and above all by his peculiar dialect. He employed, on every occasion, the imagery and style of Scripture. Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country applied to the common concerns of English life, were the most striking peculiarities of this cant, which moved, not without cause, the derision both of prelatists and libertines. They interdicted under heavy penalties the use of the Book of Common Prayer, not only in churches, but even in private houses. It was crime in a child to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art and curious remains of antiquity, were brutally defaced. The parliament resolved that all pictures in the royal collection which contained representations of Jesus, or of the Virgin Mother should be burned. Sculpture fared as ill as painting. Nymphs and Graces, the work of Ionian chisels, were delivered over to Puritan stone-masons to be made decent.

* * * * * * * * *

Perhaps no single circumstance more strongly illustrates the temper of the precisians than their conduct respecting Christmas Day.—Christmas had been from time immemorial the season of joy and domestic affection, the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with cheer. At that season all hearts not utterly destitute of kindness were enlarged and softened. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich, whose bounty was peculiarly acceptable on account of the shortness of the days and of the severity of the weather. At that season the interval between landlord and tenant, master and servant, was less marked than through the rest of the year. Where there is much enjoyment there will be some excess: yet on the whole, the spirit in which the holiday was kept was not unworthy of a Christian festival. The Long Parliament gave orders, in 1664, that the twenty-fifth of November should be stricly observed as a fast, and that all men should pass it in humbly bemoaning the great national sin which they and their fathers had so often committed on that day by romping under the mistletoe, eating boar's head, and drinking ale flavored with roasted apples. No public act of that time seems to have irritated the common people more. On the next anniversary of the festival formidable riots broke out in many places. The constables were resisted, the magistrates insulted, the houses of noted zealots attacked, and the proscribed service of the day openly read in the churches."

Our quotations have extended to a greater length than we had anticidated, but the importance of the subject and the celebrity of the writer will plead, we trust, our excuse. It is one of the few cheering signs of the times, and augurs well for the ultimate triumph of orthodox and loyal principles, that even a Whig historian strongly impregnated with the leaven of his party, should be constrained to speak in such unvarnished terms of the Puritan faction. A faction which the dupes of the Conventicle have been too long taught to regard as embracing all the piety and freedom of England, but which is fast sinking, even in the eyes of its quondam admirers, to its true level, as a monstrous concentration of bigotry, superstition, and intolerable tyranny. Good men, we freely grant, could be pointed out in the muster roll of the party, but their names are few and far between, and form only sparse exceptions to the rule. For one honest enthusiastic dreamer like Bunyan, there were five hundred pestiferous political pests like Peters, to whose gloomy Moloch a king's blood formed the most grateful and savoury of all oblations.

From the Literary World.

REVERENCE OF GENIUS FOR THE PAST.

"Great genius has, in almost every instance, approved itself a worshipper of the past, a cherisher of social order, a lover of its country: though always containing a spirit and principle of improvement, its method is to prune, to engraft, and manure, not to uproot and destroy: in short, high genius instinctively falls in with the dictates of natural reverence and piety, and is therefore practically and essentially conservative, and discovers no such worth in abstractions and theories, as that it is willing to wade through civil confusion and bloodshed to realise them. The reason of which probably is, that genius involves a certain harmony and proportion between the intellect and the affections; and affection is in its nature retrospective, shuns novelties, and cleaves to old familiar objects.—It is our nature to *love* what we have long known, and to love it the more the longer we have known it; whereas lust is notoriously versatile, fond of the new, and given to change: as its acts are pleasant only in the doing, but painful in the remembrance, of course all its associations are of an ungrateful quality, and it is forced to seek oblivion of the past in the excitement of the untried and the strange. Accordingly we find that radicals are often sounding the praises of love, yet seldom loving anything, and are perpetually mistaking their restless pruriency for the yearnings of benevolence: it is even a matter of common remark, that they generally abandon their own opinions as fast as they become acquainted with them: nothing seeming to them good or true any longer than it serves to scratch the itch of a morbid curiosity."

The only exception to the above rule, that occurs to us is Milton, who, though a radical, was unquestionably a great genius. But his political and religious radicalism was the very thing that, for all purposes of instruction, nearly spoilt his prose, and introduced into his poetry about the only faults with which it was chargeable. Nor is it difficult to perceive that the same spirit which set him at war with the government and religion of his country, also made him impatient of domestic stability, insomuch that, as from a Churchman he became first a Puritan, then a Presbyterian, then an Independent, and finally nothing at all; so, had he been allowed to have his own way in practice as in opinion, he would probably have changed his wife as often as he did his church. Nor can he be justly credited with any peculiar hatred of tyranny; for though, in the words of the most impartial of English historians, Cromwell exercised "a despotism compared to which all the illegal practices of former kings, all that had cost Charles his life and crown, appeared as dust in the balance;" yet he did not wade deep enough in tyranny to provoke anything but applause from his Latin Secretary. Moreover, it is or ought to be well known, that twenty-nine years after Jeremy Taylor had urged the free toleration of all opinions, Milton appeared willing to tolerate those only which he had sometime held himself. So little reason have we to think that Milton had any special repugnance to tyranny, provided it were in the hands of his own party, and were wielded by an unsparing radical who had marched to power over the laws of his own country, and the life of its rightful possessor.

This conservative tendency of high genius, in virtue of which it chooses rather to celebrate the common bounties of nature and Providence, and to recognise the happiness that is to be found by virtue in all conditions of life, than to demolish whatever time has produced or spared, and thereby create a waste wherein to try its schemes and erect the trophies of its own inventive benevolence; this tendency of genius has probably never been better shown than in the last for great English authors, Burke, Scott, Colerdige, and Wordsworth; who, without seeking to overthrow any existing institution, or to bring odium upon any order of men, or to work any civil or social revolutions, have unquestionably evinced a far more genial sympathy with man as man, a far more liberal, and even democratic spirit, in the best sense of the term, than any of the root and branch democrats who, with the words equality, philanthropy, progress on their tongues, have from time to time made war on everything that stood in the way of their inventions, or served to remind them that there was any wisdom or virtue in the world before they were born; and who, instead of trying to soften down the bigotries, antipathies, and intolerances which have so often scared away the grace and happiness of life, have rather sought to strengthen them by changing their objects and ministering to them new stimulants and provocations."

From the same.

CHRISTMAS DAY.

"Let's dance and sing, and make good cheer,
For Christmas comes but once a year."
Old Ballad.

The growing observance of this festival is a gratifying feature in American society. Apart from the intrinsic claims of the usage, its devotional benefits, it is something gained from the exacting spirit of material utilitarianism, the tendency of which is gradually to destroy all the finer links which bind man to the hallowed associations of the past, or to any of the purely imaginative influences of habits or customs, not directly tending to make one dollar two.—Christmas has had many a hard fight in its day, for comfortable maintenance, and even for existence; but the jolly, yet serious fellow survives, and will survive in spite of our working traders, who grudge a day lost on change, or the Puritans and Malvolios, whose virtue exists in so great hostilty to cakes and ale, and who think it so very unreasonable that ginger should continue to be hot in the mouth.

There is a remarkable conservative retrospective tendency in America, which we hope will yet come up more strongly in aid of the old festival, and mayhap revive some of its neglected celebrations; if not the Saxon yule log or the mediæval mystery, and the mummery of the old English hall—yet usages in the same spirit, and which will extend the mirth and good fellowship without destroying the sanctity of the day. At present Christmas in New York is in a transition state. It is generally recognised, though kept as a sacred day but by few. The shops are closed to a considerable extent. Those who are indifferent to the occasion may feel the necessity of doing something with themselves, and hold meetings of societies—as the target companies take Thanksgiving day for a shooting excursion. Addresses are delivered. Congregations get together sometimes, which are not Roman Catholic or Protestant Episcopalian. It is conceded that a pie may be made of plums and suet as well as of pumpkin. That is an important admission. Then the children are all on the side of Christmas, headed by the invincible Santa Claus—who carries the day in every house; for children know nothing by nature of Puritanism or anti-Christmas.

In one portion of the country the celebration of the day carries us back to the old Saturnalia, to which the Nativity is said to have been adapted. The Southern slaves, like the Roman bondmen, have a day of license; the ordinary relations of the household are reversed, and the servant, in indulgences which have to him a double zest, enjoys a keener sense of the benefits of the hour than his master.

Wherever the apostolic line of the priesthood is asserted, the memorial of Christmas is religiously kept. On that day hymns are sung, rites are celebrated throughout the Christian world commemorating the blessed Advent.—The Church puts on her garments of praise, mindful of the angelic song, "'For suddenly there was with the angel a multitude of the heavenly host;' and after the angel had told his message in plain song, the whole chorus joined in descant, and sang an hymn to the tune and sense of heaven, where glory is paid to God in eternal and never-ceasing offices, and whence good-will descends upon men in perpetual and never-stopping torrents: their song was, 'Glory be to God on high, on earth peace, good-will towards men;' by this song, not only referring to the strange peace which at that time put all the world in ease, but to the great peace which this new-born prince should make between His Father and all mankind."[*]

Truly no festival can appeal to us more irresistibly than this!

Let it then be kept in the spirit of the olden time, when it brought with it wonder and cheerfulness; when minstrels went about by night singing carols; when it was a day of sanctity and beneficence, of good cheer to all; and it may become again what it was once, since Childhood, an invincible guardian of what is natural and loveworthy, has it in keeping, and the man who might resist a pulpit argument may yield to the smiling solicitation of his children. To the boys and girls we need not commend "Old Father Christmas." They will look to it that his great gift tree is duly docorated and lighted, that presents of toys and books abound, that trumpets squeak, and stockings and stomachs are stuffed in his honor.

And all the bells on earth shall ring,
 On Christmas day, on Christmas day;
And all the bells on earth shall ring,
 On Christmas day in the morning.

And all the angels in heaven shall sing,
 On Christmas day, on Christmas day;
And all the angels in heaven shall sing,
 On Christmas day in the morning.

And all the Souls on Earth shall sing,
 On Christmas day, on Christmas day;
And all the Souls on Earth shall sing,
 On Christmas day in the morning.

Then let us all rejoice amain,
 On Christmas day, on Christmas day;
Then let us all rejoice amain,
 On Christmas day in the morning.[†]

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[*] Bishop Jeremy Taylor.

[†] Sandys' Christmas Carols, Ancient and Modern.

Advertisements.

MASKELL ON ABSOULION. Appletons have just imported An Inquiry into the Doctrines of the Church of England upon Absolution, by the Rev. Wm. Maskell, M. D. 1 vol. 8vo. $3 50.

BY THE SAME AUTHOR,

Holy Baptism, a Dissertation, 1 vol. $4.
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July 8—3m

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James Stewart, M. D., Medical Examiner (residence, Abingdon square,) is at the office daily, from 2 to 3 o'clock.
January 13—1m

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

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FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

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2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

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Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi.3tm4p

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